

THE

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MEMOIR OF THE LATE REV. WILLIAM BUTTON.

(Continued from Page 10.)

IN 1814, Mr. Button accompanied by his brother-in-law Mr. Isaac James of Bristol, went through Holland and Flanders. His Journal of this Tour is highly interesting; but the following is the only extract for which we have room.

Brussels, Sabbath-day, July 10, 1814.

“ After engaging with my companion in devotional exercises in our chamber, we went into the city, and were surprised to see so little appearance of religion amongst the generality of the people. From the exhibitions in the streets, you would imagine yourself in a heathenish place, in a pagan city. Shops open, markets full, even fuller than they were yesterday, buying, selling, shows of various kinds, round-a-bouts with horses and boxes; and all employing themselves in dancing, skipping, and playing all sorts of tricks and games. Something somewhat different presented itself to us in the CATHEDRAL; there were the priests at the altar, walking and bowing, tossing over the leaves of books laid on the sacred table, and making a noise which I should think must be unintelligible to all. Now and then

the organ brake out, which was a little more grateful to the ear than the muttering of the priests. Thousands were present, and all apparently truly devotional; men, women, and children, kneeling with their mass books, often lifting up their eyes to the cross over the altar, and seemingly in earnest for the blessing of Him who was represented as hanging thereon. Their serious behaviour, and devout manner of worship, may put to the blush our protestant congregations in general. Just as we left the cathedral, music was heard: we followed the sound, and presently perceived it was the playing of the bands of the three regiments of soldiers before mentioned, who were going to St. Augustine's church, a church appropriated for English soldiers, and protestants in general, and on which account all the crucifixes, images of Saints, &c. are removed. We attended them, and heard the chaplain read prayers. After this we proceeded to another church, and were just in time to witness the procession of the host. I have read, and I have heard of such processions, but now my eyes saw one in perfection. I have seen many processions, and grand ones, but

never saw one equal to this for solemnity and splendour. It is impossible for me to give you an adequate idea of it. You must be contented with a miserable scrap of representation.

There was a full church, with a superb altar, and elegant appendages. About the middle of the aisle was placed Mary the mother of our Lord, nearly as large as life, elegantly dressed in pink covered with muslin and lace, in a glass case, under a canopy of gold, surrounded with wax tapers. In the centre of the church stood some foreign officers. The priests were performing mass; the people all devout. At length the consecrated wafer was elevated, and the music vocal and instrumental was exquisitely fine. Presently came forward some men who took the elegant Mary on their shoulders, and went out. We followed, and entered a large square, where every thing was put in order for the procession. First proceeded a number of boys, neatly attired, with little bells, which they rang as they went along, to give notice I suppose of what was coming. Next, some men with staves and crucifixes. Then followed some soldiers. The people looked, bowed, and clasping their hands appeared all in extacy. After these followed a double train of persons with large lighted wax tapers in one hand, and holding in the other a small flag, on each of which was pourtrayed a Saint. Between these were two rows of boys, with the same kind of flags. Next came musicians with all sorts of instruments. Then followed singers, whose voices adapted to their respective parts, and well managed, produced a harmony that was truly enchanting. After these, came two long

trains of priests richly attired, and singing delightfully. A young lady then made her appearance, elegantly dressed, carrying flowers in her hand. And now came a large square canopy, covered with gold, and under it two priests most superbly adorned, one of whom held in his hand the Pyx,* a kind of little chest or box richly ornamented, containing the consecrated wafer, said to be transubstantiated into the real body of Christ. When this made its appearance, the people all bowed, knelt, and prostrated themselves in the streets. At certain distances there were altars erected, where they stopped; and at each of them the whole of the music, vocal and instrumental, struck up, the whole multitude were on their knees, and most of them in a state of prostration. Altogether it presented such a scene, that it was impossible for the passions not to be moved. As for myself, I confess that the tears gushed from my eyes. What added to the grandeur of the whole was,—the houses were covered with boughs; the streets strewn with leaves and flowers of every description, particularly roses; the inhabitants of the houses, as the procession passed along, flew to their windows with their lighted wax candles; and across the streets were suspended garlands and crowns, as canopies to walk under. In short, the whole surpassed all description. But alas! after all this solemnity was over, strange to tell! all manner of levity, irreligion, and rioting, appeared; boys tearing the boughs from the walls and windows, and running up and down the streets with them; and games, quarrelling, fighting, and

* So called from *πύξ*, a box.

every species of mischief succeeded."

For some months previous to his setting out on this tour, he had experienced a gradual decay in his sight. After his return, this decay rapidly increasing, he became alarmed, and was induced to seek professional advice. He accordingly applied to one of the oldest and most eminent oculists in the metropolis. After two visits, this gentleman pronounced that there existed no disease, and that the defect in his vision of which he complained, was nothing more than what might be expected from his years. Mr. Button's son, who accompanied him, took the gentleman aside, and hinted his fears that a cataract was forming. He replied, "The first time I saw Mr. Button I was of that opinion; but upon a further inspection to-day, I am convinced that there is nothing of the kind." At length his sight so far failing him that he could see to read or write only by the aid of the most powerful magnifying glasses, his son prevailed upon him to consult Sir William Adams; who at the first interview pronounced decidedly, that a cataract was formed; and said that he would either remove it immediately, or a month or two hence, just as Mr. Button preferred. Mr. Button being very doubtful of the efficacy of an operation, deferred undergoing it until his vision was so far obscured, that he was unable even to distinguish countenances. In March, 1815, Sir William Adams performed the operation, and with such complete success, that Mr. Button to the close of his days could see to read the smallest print with as great facility as he ever could at any period of his life.

Of his obligation to Sir William

Adams for his kindness and extraordinary skill on this trying occasion, Mr. Button ever afterwards entertained a high sense.

Scarcely had this wave of affliction left him on the shore, and he was singing praises for his deliverance, when he found himself overwhelmed by another tremendous billow, and borne back again into the tempestuous ocean of distress and sorrow.

He had for some time past perceived with anguish of heart, that the affections of a few of the leading men in his church were estranged from him. They had on several occasions treated him with the greatest unkindness; but on the first Sabbath that he preached at Dean-street after the recovery of his sight, one of them absented himself, and the conduct of two others towards him was such as he felt himself unable to bear. He accordingly addressed an affecting letter to the church, stating that the distress of mind which he suffered from the conduct of these individuals was so great, that he was almost induced to resign his pastoral office.

Affairs, instead of improving, through the influence of the persons above alluded to, growing worse, Mr. Button on the 11th of September, 1815, sent in the following letter of resignation.

"Dear Brethren and Sisters,

You are assembled together this evening on important business, to choose Deacons; the Lord I hope will influence and direct your minds to make a wise choice. I thought to have met with you, but unpleasant occurrences forbid. I did hope from what had passed at our last church-meeting, August 14, that there was some probability of our being more united than we

have been for some time past; but I find that there is an inveterate prejudice in the breasts of some against me, and I clearly discern, that nothing less than an entire resignation of my pastoral office will give them satisfaction. On this head, brethren, suffer me to say a few words. The church at Dean-street has long lain near my heart. I have been many years pastor over it. I have endeavoured to feed the flock of God committed to my charge, with knowledge and understanding, looking to Jesus the great and good Shepherd for supplies. I blush indeed, when I think of my infirmities. When I take a retrospective view of my life and labours among you, I perceive ten thousand defects: I sink into the dust of abasement, and there bewail my numerous faults. I am filled with admiration and gratitude to God, who for forty years has borne with my manners in the wilderness, and with my imperfections in the church. Brethren, I have had my joys and my sorrows, my elevations and depressions. I have said at one time, "*Who hath believed the report?*" at others, "*Who are these that fly as a cloud, and as the doves to their windows?*" The church at Dean-street has been my sanctuary, the place of my delight. Hither I was sent by the Lord in the year 1774. Here the Lord has given me children, who have been nourished and brought up and taken to glory. Here I have enjoyed the most pleasant communion with my christian friends; and here, which is still more delightful, I have truly had fellowship with the Father, and his Son Jesus Christ. I have had soul-elevating seasons in the pulpit, at the Lord's table, and at

our weekly prayer meetings. Here I have heard many persons declare their experiences, and relate what God had done for their souls under my poor ministry, which has warmed my heart. In short, I have repeatedly seen the power and glory of God evidently displayed in this little sanctuary to the joy of my soul. But alas! the harvest is past, the summer is ended. My labours appear to be finished in this part of the vineyard. I wished, had it been the pleasure of God, to continue at Dean-street. I have said concerning the church, "*I will hold her fast, I will not let her go;*" but my hands have been so sorely smitten, that I can retain her no longer. I have said with Job, "*I shall die in my nest;*" but I have found it was a mistaken idea. My nest has been disturbed, and from quarters I little expected; and I have heard a voice to which I was very unwilling to hearken, "*Arise, depart, this is not your rest.*" And I think, considering all the circumstances which have occurred, that I am warranted in concluding it to have been the voice of God. I therefore, take my leave of you. I resign my pastoral office.

And now, my Brethren and Sisters, I feel anxious lest my resolution to retire *at once* from my labours among you, should be by some attributed to any motive of resentment. Permit me therefore in this my last address to you, to assure you that such a feeling is remote from my breast. For the last few months, none can conceive the heaviness, not to say agony of heart, with which I have ascended that pulpit, from which I have, I humbly trust, dispensed the pure gospel of Christ for forty years, arising from

The bitter reflection of the *probability* that I had but few more sermons to address to a people to whom my soul had been so long and so truly attached: but now that that probability is reduced to a *certainty*, I feel that my frame would be altogether unable to sustain a shock so great as that of continuing to preach to you under such circumstances.

This, my dear friends, is the motive of my having adopted this resolution.

To those beloved brethren and sisters among you, (and I bless God there are yet many,) who to the present hour have poured oil and wine into my wounds, who have wept when I have wept, and rejoiced when I have rejoiced, who with the most affectionate earnestness have desired that I would continue amongst you, whose conduct towards me has afforded the heart-consoling evidence that though afflicted, I am not forsaken; to you I cannot bid farewell without my solemn assurance that these marks of your affection are deeply engraven on my heart, and will descend with me in grateful recollection to the grave. Let us, however, console ourselves with the reflection, that though the bond of pastor and flock between us is (doubtless for wise purposes) rent asunder, yet that the tender cords of love, as fellow-disciples of Jesus, will still unite us. May, therefore, our supplications, dictated by the Holy Spirit, for the temporal and spiritual welfare of each other be incessantly poured out, that though our bodies may be scattered in the world, our souls may be daily united at the foot of the throne of the God of all grace. I now close my letter to you, as Paul closed his to the Corinthians, with saying, 'The grace of our

Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen.'

I remain, I still hope,
Your brother in Christ,
WILLIAM BUTTON."

The severing of his connection with Dean-street, affected his mind to such an alarming degree, that he was advised to retire for a time into the country. He accordingly went to Lewes in Sussex, where it was hoped that from change of air and scene, his spirits might recover a little composure. During this absence from town, a church-meeting was called at Dean-street to deliberate on his letter of resignation. At this meeting it was moved and seconded, "That Mr. Button's resignation of his pastoral office be accepted, and that the letter containing the same be entered on the minutes." Whereupon an amendment was moved and seconded, "That Mr. Button be affectionately requested to continue his pastoral office amongst us." The amendment being carried by a majority, it was then "Resolved that brother B. (one of the Deacons) be requested to inform Mr. Button of the above decision, and request him to send an answer as soon as possible."

In compliance with this requisition, Mr. B. forwarded the minutes of these proceedings to Lewes. Mr. Button wrote in reply, that he would certainly give these minutes his serious consideration, and send them his ultimate decision time enough for their next church-meeting.

Upon his return to London, Mr. Button transmitted his final communication, of which the following is a copy.

“Dear Brethren and Sisters,

When at the last church-meeting but one I sent in my resignation, I had no expectation of being called upon to address you again. It was therefore with surprise, and, I cannot but add, with high satisfaction also, that I received the communication from one of your deacons, of the Resolutions passed at the last church-meeting, as they afford me an irrefragable proof, that I have still a majority of friends at Dean-street, whose affectionate request that I should continue my pastoral office, demands from me the most grateful acknowledgments. That request, my dear friends, has been the subject of my most serious consideration and prayer to the Lord for direction. But as the circumstances that induced me to send in my resignation, remain unchanged, it appears to me that it is my painful duty to decline acceding to it, and to abide by the determination expressed in my last letter; viz. wholly to resign my pastoral office. Much has been urged by my opponents respecting the low state of the church; and to no one has this been a subject of deeper sorrow than to myself; but whether this low state is attributable *wholly* to me, I shall not now enquire. It is however a source of great consolation to my heart under all my sufferings, that notwithstanding the numbers which I doubt not have been transplanted into the church triumphant above from this little hill of Zion during the period of my forty years labour in it, yet, through the goodness, mercy, and grace of my heavenly Father, I am nevertheless enabled to leave behind me, double the number of members that I found there at the commencement of my Pastoral Office.

I now conclude with committing my little flock to the care of the great and good Shepherd: may the God of Peace be with you all.

I remain,

Your brother, I hope, in the Lord,
WILLIAM BUTTON.”

[To be concluded in our next.]

THE ANCIENT WALDENSES.

To the Editor.

A WRITER in a periodical work, much read by the religious public, has, in an article upon Mr. Ward's Farewell Letters, through inaccuracy, confounded the individual who furnished that gentleman with an extract from the Dutch, containing a brief history of the Mennonites, with the original authors* of that extract. This is quite apparent from the following passage. “The individual who has supplied Mr. Ward with a brief history of the Mennonites does not appear to possess very high claims to profound, or even accurate reasoning. The following sentence will not, we suppose, overthrow the misplaced confidence of a papist in the antiquity of his church.” For the passage here referred to, see page 57, viz. “We have now seen that the Baptists, who were formerly called Anabaptists, and in later times,” &c. &c.

In the same article is committed another mistake of no small magnitude respecting the number of the Mennonites, which in

* Dr. A. Vpeij, Prof. in Div. at the University of Groningen, and I. J. Dermont, Secretary to the General Synod of the Reformed Church of the Netherlands, Preacher at the Hague, and one of the Royal Chaplains.

Holland alone is said in Mr. Ward's Letters to be about 30,000 including children, beside 295 churches in Russia, Prussia, Denmark, Germany, and America, exclusive of those in Switzerland not yet ascertained, by making no addition to the thirty thousand, as though the above churches were to be considered as churches without members.

To rectify these mistakes more effectually, and to remove doubts which have been entertained elsewhere as to the genuineness of the extract in question, I beg to transmit for insertion in your valuable columns a full translation of this interesting piece of history. The one already before the public is the first translation considerably abridged by Mr. Ward. This abridgment will account for any difference that may be found between that and the present, which is *unabridged*.

The authors, after justifying the Baptists from certain ill founded calumnies, and showing with what vengeance the fire and sword of persecution visited* them in particular for the part they took in the Reformation, proceed in their narration as follows.

"In defence of the worthy Baptists we have yet more to observe, and this we shall do at the same time that we enter their history upon these records. The Baptists were very different protestant Christians from the Anabaptists. They were descended from the † tolerably pure evange-

lical Waldenses, but were scattered and driven by cruel persecutions into different countries, and consequently had an existence long before the reformed church in the Netherlands (101.) Hither they fled in the latter part of the 12th century, and here they lived as peaceable inhabitants, particularly in Flanders, Holland, and Zealand, interfering neither

(101.) "It is highly probable that the Waldenses were a chosen remnant of that part of the pure Evangelical Church, which before the time of Constantine the Great was driven by persecution under the different Roman Emperors, and that after wandering to and fro, they found a resting place in the Valleys of Piedmont. Even Roman Catholic writers themselves consider this as not at all improbable. Vid. Rayneri Librum contra hæret. CIV. Rayner makes it appear, which is also agreeable to the opinions of many others, that the Waldenses originated in the times of the apostles, and that there was not a country in which they were not to be found. Hosius affirms that they already existed in the days of Constantine. Vid. Hosii Opera, p. 212; and compare this with the History of the Mennonites by Schijn, pp. 135—141, where it is stated that 'the Waldenses were already living in the Valleys in the 8th century, and there remained until the persecutions raised by the so called Catholic Christians against their brethren, who differed from them in sentiment, scattered them over different parts of Europe. In this manner many of those persecuted Christians came into the Netherlands, especially into Flanders, North Holland, Friesland, Overysel, and Groningen, where also they were called to suffer in a most dreadful manner from the Inquisition, a tribunal contrived purposely for the exterminating of the Waldenses, and which has operated every where by fire and sword with such hellish fury. In connexion with this statement, it were well worth the trouble to read what is contained in the Epist. doctorum virorum, quibus cum Eucharistiæ et Anabaptismi negotium, tum alia religionis capita et Ecclesiasticæ administrationis officia, nostro seculo perturbatissimo in primis observata utilia, continentur." Ed. 1548; pp. 83 & 84.—See Index, page 47.

* In the year 1539 one-and-thirty Baptists were put to death; sixteen men by the sword, and fifteen women by drowning. And at Leuven, in the year 1543, between twenty and thirty Baptists, both men and women, were condemned for their religious principles, and burnt at the stake.

† The authors, it must be here observed, are ministers of a church famed for its staunch Calvinism.—Translator.

in church nor state affairs : in the country parts cultivating the soil, and in towns following different handicraft professions, by which means none of them became burdensome to society. Their manner of life was simple and exemplary. Gross misdemeanours were not known among them. Pure also and simple was their doctrine, which they confirmed by their lives. The leading points of doctrine held by the Waldenses, according to their confession of faith still on record, were as follows. 'The Holy Scriptures are the only rule of faith, and are to be read with diligence. Neither the opinions of the fathers, the decrees of ecclesiastical assemblies, nor popish bulls, are of the least authority. The church has no other head than Christ, and he acknowledges no governor in matters of religion on earth. No power is given by him to the pope of Rome. All the power which he claims he arrogates to himself,—standing as he does upon a level, not only with every other minister, but also with the laity. No member of the body of believers ought to exalt himself above another member. Every Christian is eligible to teach, to exhort, and to edify. Any individual may remonstrate with his brother upon the irregularities of his conduct, and encourage him to a more holy deportment. Confession before a priest is unnecessary. The power to absolve a sinner from his guilt and punishment as a transgressor, belongs only to God. We are saved by faith in Christ alone. Good works are necessary, not to obtain salvation, but to confirm our faith, and as a test of our obedience to God's commands. Faith without works is dead. We do not receive at the holy supper the real body

and blood of Christ, but by faith, which by the Holy Spirit is wrought in the heart : and thus we are made partakers of the divine favour ; and of the blessings which result from the breaking of the Saviour's body, and from the pouring out of his blood upon the cross, for sinners. Man becomes free through Christ. No difference requires to be made between one kind of meats and another. Religion is confined neither to time nor place : it is, however, proper to set apart the first day of the week for the associate worship of God and a Mediator, but not to pay homage to saints ; to preach the gospel in a simple manner ; to hear it preached ; and to partake of both sacraments. In these consists external religion ; but internal is founded in faith, love, obedience, hope, gentleness, purity of heart, uprightness, and mercy.'

"The Waldenses were very watchful over the thoughts and dispositions of their minds, which they sought to regulate in the same manner as their outward actions, agreeably to the lessons prescribed in our Saviour's memorable sermon on the Mount, which literally, and with the greatest strictness, apply to Christians in every age. Wherefore they condemned in their communion the practice of bearing arms ; measures taken for self-defence against unjust oppression ; going to law with their neighbours ; and making oath before a judge, of whatever nature such oath might be. Hence they were known under the name of 'the yea, yea, and the nay, nay, people.' Their church government also was truly simple. This they committed to the management of bishops, elders, and deacons ; not only for the preservation of good

order, but also to perpetuate an apostolic institution; it being at the same time understood, that those leaders in the church ought not to exalt themselves above the other members. It was not required that they should be learned, rich, or powerful; but they were to earn their support by some secular profession or daily labour.

"From this account of the old Waldenses in the Netherlands, as they existed in the 12th century, and of their doctrine as it then stood, and as it remained through succeeding ages, we see what a similarity they bear in all respects to the Dutch Baptists of the present day, whose existence and doctrines are generally known. Consistently however with what has been already stated, the article of Baptism must stand as an exception. 'In none of the Waldensian confessions of faith is that article of belief to be found, and yet it is beyond a doubt true, that the Dutch Waldenses always did reject infant baptism, and administered baptism to adult persons only.' *In geene geloofsbelijdenis van de Waldensen wordt dat geloofsartikel gevonden; en nogtans is het ontwisselbaar, dat altoos de Nederlandsche Waldenzen den kinderdoop verwierpen, en alleen den doop aan bejaarden bedienden.*' Page 141 in the History. This is positively asserted of the Dutch Waldenses by Hieronymus Verdussen* (106); by the Abbot á Clugny † (107); and other Roman

Catholic writers. From this circumstance it is that they have been known in this country from the earliest times more by the name of Rebaptizers‡ (Wederdoopers) than that of Waldenses. On various accounts, but particularly on account of the doctrine concerning baptism, it is easy to conceive, that as some of the Anabaptists were concerned in the public disturbances of the 16th century, their misconduct would be laid to the charge of all those who, notwithstanding they had adopted the name of Baptists, were branded by their enemies with the odious name of Anabaptists.

"These Dutch Waldenses, or Anabaptists as they were then called, perceiving in the 16th century, before Luther arose, that several learned men, and also through their means several among the unlettered of the people, were beginning in this country to expose the darkness arising from error, superstition, and a lack of religious knowledge—lived less retired than they had done before, and engaged to come forward with others to diffuse the light of a purer religious knowledge, and to demolish the Romish superstition as much as was in their power. And had they moved on in a quiet way, without pushing the doctrine of adult baptism to an undue length, doubtless much good would have resulted through them. In this their religious zeal was not coupled with wisdom. They did

* (106.) In a work written and published by Verdussen at Antwerp in the year 1591, we read, that "in 1182 many heretics were put to death for rejecting infant baptism, and not attending mass, &c. Conf. Schyn Hist. Mennon. p. 142." See Index, page 48.

† Cardinal Hosius in his Letters, apud opera, pp. 112—213, writes that

the Waldenses rejected infant baptism, and rebaptized all who embraced their sentiments. Many, however, of this sect were perfectly agreed with the Church of Rome upon the sentiment of Baptism. See Index, pp. 48 and 49.

‡ The term Wederdoopers more properly denotes Antibaptists, or Catabaptists.

not scruple to draw many over from the Romish church in a very open manner, incorporating them with themselves by rebaptizing. This conduct procured them no small reproach from the populace, as well as the high displeasure of the government, which commanded the strictest orders to be issued against it. It does appear evident, that the Baptists were concerned with others in the work of church reformation in this country, even before the name of Luther was known as a reformer, and that they had received many from the Roman Catholic community to their own by baptism. Vid. Gerdesii. L. l. p. 57. Conf. Raynaldi Annales Ecclesiast. ad an. 1526, p. 478.

“Had these Anabaptists possessed amongst them men really learned, how great might have been the harvest from the good seed which they scattered! Out of their communion would probably have arisen, and much earlier than it did, all that light which now beams upon Europe. There was no one among them qualified to step forward as a general reformer of the Romish church, or who possessed learning sufficient to become a universal guide, or who, by a wide diffusion of his writings, could acquire a happy ascendancy over the minds of the literati, and through them enlighten the lower orders. Since the 12th century no one in their denomination had made any distinguished figure in literature. The renowned Peter Walden, known in their history, may be considered as the first and last, so to speak, who was eminent as a scholar. And here it is we may look for the reason why these Christians, early, before the 16th century,

were held in such contempt, or rather in such low estimation, by the Roman Catholics. They were indeed scarcely known sufficiently to attract public notice; and the less so, as they would, so far as they could with a good conscience, conform to the public ordinances of the Romish church, to avoid the horrid persecutions which they had in earlier times suffered in this country. They nevertheless conducted themselves as good citizens, excelling in moral worth, in integrity, in punctuality, in temperance, and in piety.* Roman Catholic writers, who were willing to do homage to the truth, bear this testimony of them (110).

From the foregoing it may be inferred how greatly the Dutch Waldenses, or Anabaptists, as they were called, would rejoice when Luther and his followers began the reformation in so formidable a manner. Indeed they avowed their approbation of it publicly. They praised God for having raised up brethren on their side with whom they could so well unite in essential points, and

* The Rayner before mentioned, who was one of the most violent among the religious persecutors that lived in the middle of the 13th century, gives the following account of the Waldensian Anabaptists. “They are moral and grave in their deportment, simple in dress, and not extraordinary for neatness. They carry on no business, as that would require them occasionally to make oath, and would furnish temptations to falsehood and deceit. Riches they never amass, being content with the necessities of life, and supporting themselves by their hard labour. They are temperate in the use of food, do not tarry in public houses, and shun places of public amusement, and other vanities. They are slow to anger; not given to much speaking; and are guarded in their expressions. They watch against scoffing, lying, and slander; and especially against cursing and swearing.”

immediately joined others in the work, steadfastly adhering at the same time to their peculiar tenets, and to that of adult baptism in particular. At this period the lower orders in general were weary of the yoke of popedom, and well they might. But together with this, there was generally an untoward zeal for the interests of religion. There prevailed not a right spirit for true Christian liberty, but rather a blameable licentiousness; and the lower orders of the Anabaptists, or Baptists, were not exceptions.

“The Anabaptists consisted of two sects or classes. The one was called the Perfect; the other the Imperfect. The former of these not only professed to have a community of goods; but maintained that every member should relinquish his claim to whatever property might fall into his possession by legacy. They suffered want cheerfully; not so much in respect of the necessaries, as of the allowable comforts of life. Some, however, even debilitated their bodies in this way, whilst others went meanly clad. The latter of these sects were less strict, and had nothing which was forbidding in their intercourse with others who thought differently from themselves. They abstained from pomp and luxury; but their simple manner of life rendered them respectable as citizens in the different provinces where they inhabited. The first mentioned were, notwithstanding, fanatical mystics; the latter consistent Christians, ornamenting a sound faith by a good conversation. These were ornaments indeed to the Christian church, and, like lights set upon a hill, shed abroad their lustre amidst the surrounding darkness. Both of these classes were spread over

Germany, Switzerland, Holland, &c. That the fanaticism of the former class should manifest itself at the time of the Reformation is no wonder; and still less so when it is considered, that even among those strictly called Lutherans, and the followers of Zuinglius, were found early in this period many fanatical and erring spirits, and these too amongst the learned of their religious teachers. How hurtful were these to the church, and how prejudicial to the state! That such men should take an undue advantage of the simplicity of the Anabaptists of the first mentioned class, by exciting them to acts of outrage, it is not difficult to imagine. Of these Lutherans such were Storck and Munzer; and of the followers of Zuinglius, such were Lodywyk Helzer, Balthaser Humber, and others. Here particular mention must be made of the famous, and in other respects excellent, Andrew Bodenstein of Karelstad, who was as learned as he was a spirited coadjutor of Luther, but who afterwards differed from him in more points than one, and became strongly attached to that class of the Anabaptists called the Perfect. Of these in particular, and also of the lower orders, both among the Lutherans and Zuinglians, were many insatuated enough to suffer themselves to become dupes to the absurd measures of those learned fanatics, whose aim probably it was to angle for golden fish in troubled waters. Even some of the well-bred and respectable among the Lutherans lent an ear to the siren song of those seducers. These unhappy people, well prepared by fanaticism and an impetuous zeal, urged each other on to do the greatest injury to the church,

with the intention of rendering it the greatest possible good. Now these were they who were known to exist in the 16th and 17th centuries under the very unpopular name of Anabaptists* (112). The rest, comprehending by far the greatest part of the Anabaptists of the first-mentioned class, and certainly all of the second, were the most pious Christians the church had ever seen, and the most worthy citizens the state was ever called to appreciate. History leaves no doubt upon this subject.

"These truly excellent Anabaptists, or Baptists, as by way of distinction they may be better called, were found in great numbers, not only in Holland, Friesland, and Groningen, but particularly in Flanders, and consequently in those provinces where, as already stated, the Waldenses, their ancestors, had established themselves, in and since the 12th century. And here, in the year 1536 it was, that their scattered

* (112) The name of Anabaptists, or rebaptizers, was, in the 16th century, given to all who rejected infant baptism, and who defended adult baptism.

Te Water reports in his Hist. of the German reformed Church at Ghent, "that all the 'Perfect' must be distinguished from the English, and from most of the Dutch Anabaptists, formerly so called, but who chose rather to be called Baptists. These Dutch, as well as the English Baptists, belong to the 'Imperfect.'" See Index, page 55.

(112) "De naam van wederdoopers of Anabaptisten werd in de zestiende eeuw aan allen gegeven die den kinderdoop verwierpen, en, den doop der bejaarden verdedigden." See Index, page 51.

Te Water telt in zijne Hist. d. h. Kerk te Gent. bl. 42. "Van al die Zoogenoemde volmaakten moeten onderscheiden worden niet alleen de Engelsche Wederdoopers, doch die zelve liever thans doopsgezinden genoemd willen worden." See Index, page 53.

community had the good fortune to acquire the consistency of a regular, religious body, distinct from all other Dutch Protestants, who were themselves as yet not thus united. This advantage was procured them by the sensible management of Menno Simons, a Friesland Protestant, formerly a popish priest at Witmarsum, the place of his nativity. This learned man, or rather more wise and prudent than learned, was chosen by them as their leader, with a view under his paternal guidance to clear themselves in the eyes of all Christendom of the blame which some of their denomination had incurred. This object was fully attained. By the authority with which the whole body invested him, he had the satisfaction of bringing to a better knowledge many of the 'Perfect,' who had been concerned in the before-mentioned disorders; or who at least had not abjured them. The remainder, who were not to be cured of their wild fanaticism by his intelligent measures, he expelled from the connection, and gave up to the contempt of their brethren. So strong was his aversion to this untoward race, that he not only accounted it a sin, but also a shame, to eat or drink with them: and by his thus inspiring a strong aversion against them, the whole of the Baptist denomination was purged of the nauseous leaven of the Anabaptists. Even the tolerably pure religious doctrines which the Baptists then professed, were much purified by the instructions of the sensible Simons, and rendered less harsh, and therefore more agreeable to the true spirit of Christianity. *One maxim with him in the investigation of religious truth was, to embrace no-*

thing that was not unfolded in the sacred scriptures, and accordingly to reject the use and application of all such consequences as could not be fairly drawn from them.

“We have now seen that the Baptists, who formerly were called Anabaptists, and in later times Mennonites, were originally the Waldenses, who have long and deservedly received such honour in the history of the church. Consequently the Baptists may be considered as the only religious community that has continued since the days of the apostles, and as a christian society has preserved the doctrines of the gospel * pure through all ages. The internal and external constitution of the Baptist communion, which has never been perverted, tends to confirm the truth disputed by the Roman Catholics, that the Reformation brought about in the 16th century was in the highest degree necessary; and it goes farther to refute the notion, erroneously held by that church, that its communion is the most ancient.† Gezien hebben wij nu, dat de doopsgezinden, die in vroegere

tijden Wederdoopers, en in latere tijden Mennonieten genoemd werden, oorspronkelijk Waldenzen waren, die en de geschiedenis der kerk zedert lang altijd zulk eene welverdiende hulde hebben ontvangen. Derhalve mogen de doopsgezinden beschouwd worden als van ouds her de eenige godsdienstgemeenschap die bestaan heeft van de tijden der apostelen af, als eene christelijke maatschappij welke de evangelische godsdienstleer rein bewaard heeft, door alle eeuwen heen. De nooit misvormde innerlijke en uiterlijke gesteldheid van de gemeenschap der doopsgezinden strekt dan ten bewijze van die, door de roomsche kerk betwiste waarheid, dat de hervorming van den godsdienst zoo als die in de zestiende eeuw, is tot stand gekomen, noodig allernoodegst was, en ter wederlegging tevens van der Roomsche-katholicken dwaalbegrip dat hunne kerk gemeenschap de oudste is.

“The course which the church reformation has now taken in the Netherlands, required that we should give a circumstantial account of the Anabaptists as well as the Baptists. The former, as we have already seen, did great injury to the political interests of protestantism. The latter, on the contrary, so far as relates to its religious welfare, we believe to have had the happiest influence upon the whole body of protestant Christians in the Netherlands; and this it becomes us to demonstrate in a few farther particulars.

“Agreeably to what has been stated, not only were the Anabaptists confounded with the Baptists, but all other protestant Christians were included under that unfortunate appellation in

* See the Waldensian Confessions of Faith. Translator.

† The Reviewer in the Christian Observer, of Mr. Ward's Farewell Letters, cannot perceive the force of this reasoning, which he supposes will not overthrow the misplaced confidence of a Papist in the antiquity of his church. I beg to point that gentleman, and any other reader who may need the information, to the chain of reasoning which is here employed. The writer first traces the Waldenses to the apostolic age, and then identifies the Baptists with the main body of the Waldenses. Now what is this but to trace the Baptists up to the apostolic age? If this be the fact, does it not then follow that the Roman Catholic communion has no right to call itself the most ancient? Translator.

the sanguinary decrees of the emperor. This no doubt made matters much worse for the Lutherans and Zuinglians, and therefore not less so for the Calvinists. As such, many of these abstained from familiar intercourse with the Baptists, refusing even to have any dealings with them. Others on the contrary were not carried away with this prejudice entertained against the Baptists. They learned by degrees to know them as persons of a blameless life; industrious citizens, and truly pious Christians; renouncing the pleasures of the world, and steadfast in maintaining the best principles. Were these then persons not to hold intercourse with? Though there were not to be found among the Baptists many learned persons, they were nevertheless studious practisers of the christian doctrines, and took great pleasure in the perusal of works of practical piety: but their chief delight was, in reading the inspired volume.

"How valuable an influence then must such an example have had upon other Protestants, not only in forming them to habits of virtue, but also in leading them to examine into the grounds of their belief! Even amongst the protestant clergy, who in other respects were strict Lutherans, were found many, who for reasons stated above, made public declaration of their most heartfelt regard for the Baptists, and of their affection for them as their much beloved brethren. These christian spirits increased considerably in the middle of the 16th century. We number among them in about the year 1550 the very celebrated Joannes Anastasius, a man, according to Professor H. A. Van der Linden, as

pious as he was learned: and such he is indeed justly entitled to be considered. He was a very intelligent, moderate, and noble-thinking Lutheran, who, though he considered the Baptist brethren on some points of doctrine not rightly informed, yet extolled them above all other protestant Christians for their strength of faith, godliness of life, and love of peace. This fully appears from a work entitled 'The Layman's Guide,' written and published by him in the year last mentioned, during his flight to Strasburg from persecution."

Should I be spared, I hope to furnish for a future number a summary of articles of belief held by the venerable Menno Simons, and also by a great, though not the major part of the Dutch Baptists to this day. From which summary also it will be seen, on a comparison, how nearly the religious sentiments of the ancient Mennonites correspond with those of the Baptists in this country.

W. H. A.

DEPTH OF RAIN

IN 1821.

IN 1821 fell an unusual quantity of rain. The depth, as taken at Exeter, was about 41 inches;—viz. January, $2\frac{1}{2}$. February, $\frac{4}{3}$. March, $4\frac{1}{2}$. April, $3\frac{1}{2}$. May, 3. June, $1\frac{1}{4}$. July, 3. August, $2\frac{1}{3}$. September, 3. October, $3\frac{1}{3}$. November, $5\frac{1}{2}$. December, $8\frac{1}{2}$.—In 1820, at the same place, it was about $26\frac{1}{2}$ inches.

Juvenile Department.

HISTORICAL ESSAYS.

No. XIX.

On the Corruption of Christianity in Britain during the Reign of Henry V. A. D. 1413—1422.

IT is among the advantages of Christianity, that it enables its thoughtful disciples to view through a correct medium the various political events which so frequently agitate the minds of men. They have learned that although the glorious kingdom of their divine Master is not of this world, yet all other kingdoms subserve its great interests, and with all their revolutions, bring about its vast designs. Much to them is now mysterious, but, in the exercise of faith and patience, they rejoice to think, that what they know not now they shall know hereafter. Amid the bustle and parade of succession to earthly dignities,—amid the frequent abuse of temporary power,—one truth to them is clear and delightful, "*the Lord reigneth.*"

Henry V. succeeded his father. He had been a dissolute youth, yet, even then, occasionally displayed very hopeful traits of character. Having arrived at the throne, he selected as his counsellors the most able and upright servants of his father, not excepting those who had been most faithful in reproving him during his career of folly. He dismissed the dissipated associates of his youth, assuring them they would not again be admitted to his confidence until reformation had proved their recommendation.

Notwithstanding this exemplary behaviour, the friends of Christianity were soon reminded, that nothing but a change of heart could ensure the support of the powerful. Possessing the finest talents, and the noblest disposition, how impressive are the words of the Saviour, "Marvel not that I say unto you, ye must be born again!" The principles of the Reformation had already taken deep root, and were daily diffusing their influence. The Lollards were becoming very numerous; the popish clergy, who ever considered all sentiments but their own as heresy, spread the panic; Henry was alarmed, and every encouragement was given to his displeasure. The memorable Sir John Oldcastle, Lord Cobham, was singled out as the head of the sect, a victim of ecclesiastical vengeance. This nobleman, distinguished by his valour and military talents, a favourite of the late king, was not less esteemed by young Henry and the people: it was therefore vainly conjectured, that the fall of such a man would intimidate the disciples of Wickliffe, if not destroy heresy at a blow. The archbishop of Canterbury, burning with revenge, begged permission at once to indict his illustrious enemy, to which the monarch objected, wisely observing, "*that reason and conviction were the best expedients for supporting truth,*" and promising himself to endeavour by these rational means to prevail on Sir John to abandon the cause he had espoused, and embrace the catholic faith;—so little was he aware that the principles of Oldcastle

were the actual result of those expedients, and that popery required to be maintained by very opposite methods. As might have been expected, the nobleman defended his principles with fearless attachment, well knowing, that although his enemies might kill the body, there remained no more that they could do. He was taken and imprisoned, but made his escape. Serious consequence ensued; and he was doubtless accused by the clergy of designs which he never imagined. He was however retaken, and finally hanged as a traitor, and his body afterwards burned as that of a heretic. The curiosity of the youthful reader will be amply repaid, if he will reperuse the paper in the *Juvenile Department* of this Magazine for September 1818, entitled, "A visit to Oldcastle in Monmouthshire," wherein reference is made to this great man and his residence.

The disgraceful ruin of Lord Cobham was the signal for further persecutions, and the parliament enacted, in addition to the capital punishment denounced against heretics in the last reign, that all their property should be forfeited to the king; while the sheriffs, judges, and magistrates, were to be sworn to use every exertion to extirpate heresy throughout the kingdom. Still the reformation was proceeding; and when the king embarked in undertakings more congenial to his taste and talents, distinguishing himself most remarkably in the very heart of France, the parliament, as in the last reign, proposed the most effectual check to ecclesiastical tyranny, even the seizure of their temporalities as a source of supply for the conqueror; and the clergy deemed it prudent to offer a part,

lest they should lose the whole, and accordingly begged his acceptance of certain priories and abbies,

How affecting are the delusions of the human mind! Certain scriptural truths, which suit the purpose of their advocate, are resounded, and perhaps magnified, while others equally evident and important, are overlooked or neglected. Thus heroes, as they are called, wading through human blood, appeal to God as the disposer of events, but judge of his favours by their success in the work of destruction. They distinguish not between his wisdom and power in causing the wrath of man to praise him, and restraining what will not subserve that great end, and his approbation of the wrathful conduct of the infuriated agents. Thus when the Cardinal des Ursins attempted to arrest the victorious progress of Henry, recommending peace, "Do you not see," said the latter, "that God has led me hither as by the hand? France has no sovereign. Every thing is here in the utmost confusion. No one thinks of resisting me. Can I have a more sensible proof that the Being who disposes of empires had determined to put the crown of France on my head?" But, behold the nature of worldly glory! the very hand to which he had appealed, and in whose aid he exulted, arrests his progress in the midst of his boasting. He was seized with a fistula, which soon terminated his life. After expressing his awful fearlessness of death, and giving a variety of directions to his attendants, he betook himself to his devotions, ordered his chaplain to read the seven penitential psalms, and when the last clause in the 18th verse of the 51st was read, "Build

thou the walls of Jerusalem," he declared his intention, had he survived, of undertaking a crusade, and recovering the holy land. Such was the popular religion of those times: and, alas, how deeply is it to be regretted, that, even now, procrastinated formalities are mistaken for devotion, and death-bed repentances, or rather professions, considered as a passport to heaven!

During this reign was terminated, by the council of Constance, the schism which had long divided the papal church. Two popes, each infallible in the estimation of his partisans, had appeared in the world; each the representative of Christ; each styled his HOLINESS, although hating each other with the detestation of rival and envious monarchs. At length, to put an end to such an absurdity, John XXIII was deposed for his crimes, and Martin V was recognized by Europe at large;

and although England had little to do in this affair, we cannot forbear repeating a passage from a celebrated historian, which, as all religions were much the same to him, is the more worthy of remark; "The cruelty and treachery which attended the punishment of John Huss and Jerome of Prague, the unhappy disciples of Wickliffe, who, in violation of a safe conduct, were burned alive for their errors by the council of Constance, prove this melancholy truth, *that toleration is none of the virtues of priests in any form of ecclesiastical government.*"

Reader, be thankful for the scriptures of truth, and for freedom of access to them. Laying aside all educational prejudices, and entreating the enlightening influences of the Holy Spirit, peruse the sacred volume with the teachableness of little children, asking, "What is truth?"

H. S. A.

Obituary and Recent Deaths.

MR. DANIEL HARPHAM.

ON Thursday, May 3, 1821, at Lynn Regis, Norfolk, Mr. Daniel Harpham departed this life, in the thirty-second year of his age.

He had for several years been an active and honourable member of the Particular Baptist Church in this town, and felt deeply interested in whatever affected it. He entered heartily into arrangements that have been recently made for the revival of the cause, and rejoiced to see them crowned with an unexpected measure of success. But it had

long been painfully evident to most of his friends, that the work of dissolution was rapidly advancing; that pale consumption had irreparably undermined the earthly house of his tabernacle; and that insidious Death would soon tear him from the embraces of his family, and dismiss him to the immediate communion of the church triumphant. Our forebodings have been realized. He has gained by this last remove; but we are deprived of his counsel, his exertions, and his prayers. He was fully aware of his situation; and although he maintained, in general, a reservedness as to the expected

result of his affliction, it was not occasioned by a fear of death, nor by an unqualified desire of life, but it arose from the tenderness of conjugal affection, that would not augment the sorrows of a distressed partner.

He suffered like a christian. He submitted to the stroke, not merely because he knew that resistance was vain, but because he recognized the hand of a Father in the hand that afflicted him. His heart seemed also resigned, and his resignation was evidently one of the fruits of the Spirit, one of the efforts of that grace that "forms the man afresh."

But though habitually resigned, he could not always rejoice. Indeed, until a few hours before his death, he seemed generally to labour under a painful depression of spirits. Not that he was ever destitute of a good hope through grace, but his measure of personal comfort and joy was deficient. His uncomfortable state of mind was the consequence of that reserve which he had imposed upon himself, and which obliged him to bear alone a burden that might have been lightened by a familiar and reciprocal intercourse with christian friends.

On Wednesday, May 2, the day previous to his death, I found him labouring for breath, as if engaged in the last conflict with "the King of terrors." As I approached him he fixed his eye upon me, the eye that had often, when we met, kindled with christian affection. But its lustre had faded; it exhibited the langour of death; and every thing seemed to say, "Improve this opportunity—it is the last." I was deeply affected at the scene, and could not suppress the ejaculation, "May I be made a messenger of comfort to this mourner in Zion."

"I am very ill," said he, as he grasped my hand, "much worse than when you saw me last. I shall not be long here: it is almost over."

"Yes," replied I, "I think you are declining very fast."

"I am," said he, "I feel it."

"And what now is the state of your mind?"

"Still dark and uncomfortable. I want more of the Divine presence."

"Yes," said I, "it is desirable, especially in your situation, to enjoy much of the Lord's presence; but it is not essential to your safety. And though you seem to walk in darkness now, you have enjoyed something of the pleasures and consolations of religion."

"O yes," answered he, "many precious seasons."

"And you are not without evidences of an interest in Christ."

"O no; but my heart is so hard: I cannot feel: I cannot love him as I wish: I want to love him more: I want to leave a dying testimony to the sufficiency and freeness of his grace."

"It is impossible," said I, "that we should ever pay the debt of love we owe to a crucified Redeemer; but when we see Him as He is, our hearts shall love Him more: and even now the sincere desire to love will be accepted of Him."

After a short interval of silence, he said: "It begins to be hard work: I fear I shall not have patience."

"The Lord," replied I, "has hitherto given you patience, and strength according to your day; and I feel persuaded that He will continue and increase it as your circumstances may demand; and that He will not remove you until He has given you some additional token of His love, some fresh manifestations of His presence."

"Oh!" said he, clasping his hands, and apparently summoning the last energies of his departing spirit, while the tear rolled from his eye as he directed it upwards,—“Oh! If He will do this, I can then leave one of the most affectionate wives, and my three dear children, without reluctance. I can then believe the Lord will provide for them, when He has taken me to himself."

The scene was truly affecting. The tear would flow. To have checked it would have been unnatural.

At his request I then read to him the 103d Psalm, which he seemed to feel, especially the 10th, 12th, 13th, 14th, and 17th, verses. After a few remarks I said, "Shall I pray with you?" "Yes," replied he, "pray

that I may have patience, and that the Lord would favour me with more of the enjoyment of His presence." After this I took my leave of him, and the Spirit of the Lord caught him away, that I saw him no more.

Before his departure the state of his mind was much improved. His prayers, and those of his christian friends, were answered. He had no raptures, but he said to his afflicted partner, a few hours previous to his decease, "I have enjoyed more solid comfort during the last hour, than for the last twelve months beside."—*It shall come to pass that at evening time it shall be light.*

On the evening of Wednesday, the 9th instant, his remains were interred in the Baptist meeting-house. And (if the burials of the Society of Friends be excepted) this, as far as can be ascertained, was the first instance of a funeral service celebrated after the manner of Protestant Dissenters, which the history of Lynn can furnish. The novelty of the scene, and the general esteem in which our departed friend was held, collected a numerous assembly to witness our last tribute of affection to his memory. On the evening of the following Lord's-day, an attempt was made to improve the bereaving providence from John xi. 16. The attendance was still more numerous; and O that another day may prove that the attempt was not made in vain!

Lynn, Oct. 17, 1821.

J. P. B.

MRS. ELIZABETH SHENSTONE.

THE subject of this Obituary, late the affectionate wife of the Rev. W. Shenstone, pastor of the Baptist Church of Little Alic-street, London, was born in London in the year 1774. Her parents were natives of Ringwood, named Smith; and her mother's second husband, who brought her up, was named Ivimey. Mrs. Shenstone attended the worship of the established church till she was eighteen years of age; when becoming acquainted with Mr. Shenstone, who was a Baptist, she was led by him to hear evange-

lical preaching. In February 1793, her attention was roused to the necessity of personal religion by the following singular incident. On going into a cheesemonger's shop, the master, who was employed in sawing a firkin of butter, fell dead at her feet: by this solemn providence she was greatly alarmed, as she knew her state was not safe for eternity. The same evening she went to the meeting of a religious Society in Castle-street, Leicester-fields, where some serious tradesmen used to deliver their thoughts on a chapter previously proposed. The chapter that evening was the 11th of Matthew, and Mr. H. spoke from the three last verses, *Come unto me, all ye that labour and are heavy laden, &c. &c.* It appeared that the Lord the Spirit was pleased to bless it to her soul in a very remarkable manner: for she afterwards opened her mind to her husband in a most affecting and delightful manner; the providence in the morning, the discourse in the evening, her own ignorance and guilt, and the Saviour's compassion and grace, accompanied with many tears, made that night long to be remembered.

In August 1793, she went to Margate for the benefit of her health, where she heard Mr. Gould, late of Stratford, from 1 John i. 7; *The blood of Jesus Christ his Son cleanseth us from all sin:* the savour of this discourse she enjoyed till the day of her death.

Early in 1794, she and her husband were received members of the church in Eagle-street, where they continued till Mr. Shenstone was dismissed to take the pastoral office in the church, where he still continues.

Her passions were strong, and her powers vigorous; she was occasionally hasty, and spoke without due consideration; but she was kind, generous, and forgiving, and knew nothing of cherishing malice and resentment against those who might have given her offence.

It was her delight to imitate her divine Master, who went about doing good: it was her meat and drink; and while salvation by sovereign grace was her favourite theme,

her motto was UP AND DOING. She was very ready to attend the call of distress, and was always willing to render every assistance in her power to persons in times of affliction. She has even sat up three or four nights successively at such seasons, and by conducting a DORCAS Society, and making coats and garments for the poor women and their destitute infants, was the means of relieving much distress, and preventing greater misery.

The interests of the rising generation lay near her heart, and the Sunday School belonging to the congregation owed much of its prosperity to her assiduous superintendence. During three years she appropriated an hour every Saturday afternoon to hear the larger girls repeat their chapters, hymns, &c. and sometimes prayed with them. Some of these are now members of the church.

On the first Lord's-day in October 1821, she reached Alie-street with difficulty in a coach, and on her return said, "I have done with these means, I shall go no more." This expectation was realized. She was obliged to take to her bed on October 24, and for a fortnight endured great pain and continual drowsiness. At the beginning of November, she recovered from that lethargy and became very cheerful; she sang when no one as she thought heard her,

"He'll never quench the smoking flax,
But raise it to a flame,
The bruised reed he never breaks,
Nor scorns the meanest name."

On Lord's-day the 11th of November, she felt great difficulty in breathing, and suffered much in being removed to have the bed made. She at length said, "Bless the Lord, O my soul!"—"Dying, dying, dying is but going home!" She said, she hoped she could see her interest in Christ, and feel his love shed abroad in her heart. To her husband, who asked her if Christ was precious to her, she said, "I sometimes fear I am too vile a sinner for him to love; and I also fear I have only loved him from selfish motives, and not because of his holiness and excellency, on which account he ought to be loved."

Her ability to converse was much interrupted by her affliction; but she appeared to be supported by a good hope through grace, frequently repeating,

"This life's a dream, an empty show;
But the bright world to which I go,
Hath joys substantial and sincere;
When shall I wake and find me there?"

dwelling with peculiar emphasis upon the last line.

During the last three days she was much in prayer; on one occasion she exclaimed, "Faithful! faithful! unchangeable! unchangeable God! He is indeed a friend that sticketh closer than a brother!" She was reminded when in great pain, that *God hath said, I will never leave thee nor forsake thee.* "No," she said, "strong Deliverer, I desire to have no will but his. Thy will, O Lord, be done! Lord, support and comfort me." On another occasion she said, "I have been enabled to trust all to Jesus, and build all my hopes upon him." During the last night she repeated that hymn,

"Guide me, O thou great Jehovah,
Pilgrim through this barren land,"

adding, "It is indeed a barren land." In the evening of the 15th, when asked if she was happy, and if Christ was precious, she replied, "Yes, very precious." These were her last words, and about twenty minutes afterwards she breathed her last, with a sweet smile upon her countenance, and without a sigh or a groan.

Mrs. Shenstone had been afflicted from nearly the time of her marriage, and for the last six years had been blind, owing as is supposed, to the ignorance or inattention of a medical man, under whose care she had placed herself.

Her remains were interred in a brick grave, made at the expense of the congregation, at the back of the meeting. Mr. Ivimey delivered the address; and on the following Lord's-day afternoon, her funeral sermon was preached by Mr. Shenstone from John xi. 5, to a very crowded and overflowing congregation. The church and congregation regret her loss, and have in various ways testified their cordial respect for her memory.

DR. BOUDINOT.

LATE advices from America announce the death of the venerable founder of the American Bible Society, the Hon. Elias Boudinot, LL.D. He expired at his seat at Burlington, New Jersey, on the 24th of October last, in the eighty-second year of his age. We hope, in some future Number, to be able to present our readers with some farther particulars of this excellent man.

REV. MR. PHILIPS.

JANUARY 9, died suddenly, at Mr. Gurney's, Essex-street, Strand,

(where he and Mrs. Philips were visiting,) the Rev. Mr. Philips, late tutor at Mill Hill;—a pious and devoted servant of Jesus Christ, whose death is greatly to be lamented.

MRS. E. COADE.

DIED, on Lord's-day, November 18, 1821, in the eighty-ninth year of her age, Mrs. E. Coade. She had been more than twenty-nine years a most benevolent, useful member of the Rev. J. Upton's church, Church-street, Blackfriars'-road. Her end was peace. She died looking for the mercy of our Lord and Saviour Jesus Christ.

Review.

Letters, chiefly practical and consolatory, designed to illustrate the Nature and Tendency of the Gospel. By David Russel, Minister of the Gospel, Dundee.

WE have perused this volume with no small degree of satisfaction, and are happy to bring it under the notice of our readers. It is introduced by an advertisement, which gives the following modest and unpretending account of the origin of the publication.

"The following Letters were addressed, for the most part, to persons in affliction. They are not, however, merely consolatory. Sorrow is the fruit of sin, and therefore its true cure lies in that medicinal truth which purifies the heart, and 'saves and sets the sinner free.' With this conviction, it was the writer's object in these Letters to state that great truth in the different lights and connexions in which it appears in scripture. The individuals to whom they were written, believed that they received benefit from them, and they thought that others

might do so likewise. This is the history of their publication."

The subjects of the Letters contained in this volume are the following. 1. On the sufferings of Christ.—2. On the glory of Christ.—3. On the invitations and promises of the gospel.—4. On the design of our Lord's mission.—5. Thoughts on the Law and the Gospel.—6. On Christian comfort.—7. On the practical influence of the truth.—8. Hints on the means and happy effects of sanctification.—9. On the perseverance of Christians.—10. The death of a relative.—11. On the benefit of affliction.—12. On our Lord's answer to the sons of Zebedee.—13. On the diversity in the degrees of glory.—14. On some difficulties relative to coming to Christ.—15. On Christian confidence in prayer.

On each of these subjects we can confidently say, that the reader will find much useful matter, and in many cases a style of thinking very far out of the beaten tract, while the author generally expresses him-

self with considerable force and perspicuity. The circumstances which led to the writing of these Letters were such as tended much to give them a very practical cast, as they appear to have been addressed to individuals who wished the author's opinion or advice on the particular subjects to which they relate. They were thus Letters of real business; this is likely to render them particularly useful, as many are liable to meet with the same difficulties, and need the same counsel, with those to whom they were immediately addressed. It is not easy among so many important topics to select specimens. We shall, however, just quote one from the fourteenth Letter, On some difficulties relative to coming to Christ. This is a subject on which clear views of the Christian doctrine are of the first importance. While the author then furnishes these, he at the same time points out some of those misconceptions on this subject, which young persons, especially in the beginning of their Christian course, are apt to entertain. Some Christians, for example, have imagined that deep and profound distress of mind, arising from convictions of guilt, is generally necessary, as a sort of preparative to receiving the Saviour. On this our author justly remarks:

"Because this has been experienced by many, it does not follow that it is a process which must be gone through by *all*. The truth is, had such believed on Christ sooner than they did, or even at the very commencement of their trouble of mind, they had been as welcome to the blessings of salvation then as when they actually embraced the gospel. They had the same invitation then, as when they *did* go to Christ. It was their sin that they did not go sooner, nay at the very first. The reason why they did not, was an aversion to the humbling and holy truths of the gospel, united with a self-righteous principle. This they are brought to see when they believe in Christ. They are convinced of sin, because they did not believe sooner in Him, and they find that the use they made of their distress contributed to blind them."

Page 278.

The only other extract we shall give is from the conclusion of the volume.

"In this world of vicissitudes we may expect changes in our lot; and at such seasons we require much grace, that we may conduct ourselves as becomes pilgrims or strangers, who are heirs of the heavenly inheritance, and are waiting for the Lord from heaven. A change in circumstance often detects what was not in the least suspected: such a time is truly a time of need. Often has it occasioned a departure from the truth; but it has also been blessed as a means of leading to it, and of growth in the knowledge of it."

"In anticipating futurity, and in particular our dissolution, we ought to look with deep seriousness to the Guide of our lot, and the Conqueror of death. Our great High-priest is able and ready to lead, comfort, and support us with his rod and his staff, while passing the Valley and the Shadow of Death, and to conduct us to the abodes of perpetual peace, happiness, and glory. In the last hour we may be sorely tried; but if we look again to the holy temple of our God and our Deliverer, we shall find that the wonderful and gracious scenes exhibited on the heavenly mercy-seat, connected as they are with the cross and the appearance of the Lamb there slain, will dissipate the gloom of the grave, and enable us to glory in the warmth and perpetuity of that love, from the benefit of which neither death nor life can separate us. Blessed indeed in that hour is the hope of the heavenly inheritance, where neither sin nor suffering shall ever be known; and where the voice of prayer and thanksgiving shall for ever be heard! How delightful the thought, that the whole of the celestial city will be a temple for God and the Lamb, where the glory of Jehovah shall shine in its utmost effulgence in the face of the Redeemer, illuminating every part of the sanctuary, and transforming every worshipper into his image! That the enjoyment of this blessedness may be your happy lot, is the prayer of, my dear friend, Yours, &c."

These extracts will, we trust, dispose our readers to peruse the volume from which they are taken, and we think we can confidently promise them no small degree of satisfaction in doing so.

Poetical Extracts; or, Similies and Descriptions, alphabetically arranged, selected chiefly from the Works of Homer, Virgil, Milton, Thomson, Young, Cowper; accompanied with explanatory Notes and occasional Reflections. By Samuel Jones. 12mo. 180 Pp. Bds. 4s.

THIS is a pleasing volume, containing exquisite portions of poetry, and sentiments of great sublimity and usefulness. The notes and reflections are not numerous, nor of much value; but the greater part of the extracts here presented together in so convenient a form, will seldom be perused by persons of taste without high gratification; while those who desire to act with prudence in the affairs of this life, who wish to be contented with the allotments of Providence, who desire to cultivate benevolent dispositions, and who are concerned to admire God in his works, will not often refer to them without considerable advantage. We certainly should have been happy to have seen among these fine passages from celebrated authors, more, and they could have been easily found, of a pious and evangelical kind; for which we could well have spared some that do appear.

The Triple Aim; or, the Improvement of Leisure, Friendship, and Intellect, attempted in Epistolary Correspondence.

IN this volume there are sixty pretty long letters; and when we are told they are but a selection "from a very considerable number, which were written during the last twenty years, and generally in hours which, in consequence of their connexion with a life of incessant application to business, were due to rest," no one will withhold from their author the praise of industry. In the advertisement prefixed to them, it is imagined that some curious persons will ask, By whom were they written? and why are they published? To these supposed inquiries the writer gives no reply, and

it is not in our power to supply his lack of service. They are evidently the productions of a mind possessed of sound sense, of benevolent disposition, and of unaffected piety; but they have no originality of thought, and liveliness of manner, which are necessary to insure general approbation. Such epistles we should all be pleased to receive from an absent friend; especially when the places and persons alluded to were named in full: but it is very tiresome to read of Miss D. and Mrs. C. and Mrs. G. and Mr. S. and of what the author did at A—d, and who came from F—e,—and worse still to peruse animadversions on a work when the title of it is not given, nor the passages on which the remarks are made.

Satan's Devices exposed, in four Sermons, by the Rev. Thomas Knowles, B.A. Rector of South Somercotes. Fourth Edition, Pp. 100, 2s. 6d.

THESE sermons were, originally delivered from the pulpit; a pious concern for the spiritual welfare of those who heard them, led to the publication; and the approbation they have met with, has encouraged the author to send forth the present edition. Although not remarkably striking or original, they are calculated for general usefulness. The plainness of the style proves how much more it was the writer's object to be understood than admired.

Little Mary; in twenty-five Dialogues. By a Lady. Part II. Pp. 44. Westley.

THESE Dialogues are written in a style adapted to the capacities of those for whose instruction and amusement they are designed. The history of Joseph is the subject of several Dialogues, in the family of John Robson; and these instructions in scripture story are interspersed with various incidents in the humble life of these pious people. Harry Wilson's interview with two desert-

ed African children, will be thought rather romantic and unnatural, and in recommending this little book to our young friends, we should certainly put some farther inquiries into the mouth of Mary, in the 24th Dialogue. The subject is a *Christening*. To the question, "Do you know why this little baby is going to be baptized?" Mary answers,

" 'Yes, mother; she is going to have a new name given her; she has not got a christian name yet.' *Mother*. 'Do you know what a Christian name means?' *Mary*. 'No, pray tell me.' *Mother*. 'A christian name means a child of Christ.' *Mary*. 'Dear mother, I never thought of that before. Then when you carried me to be christened, you carried me to be a child of God.' *Mother*. 'Yes, my dear, I did indeed; &c. &c.'"

Now, suppose Mary had asked, as she very properly might, "Where in scripture is it commanded to christen little children, mother? I never recollect reading about it." Hannah Robson would perhaps have been much perplexed to find an answer. She would probably have said, "My dear child, you know the household of Lydia were baptized." *Mary*. "But were any of that household Lydia's children? and were they as young as Harry Wilson's little sister?" After a short pause, Mary might again have asked, "Do all who receive a christian name, by being christened, become children of Christ?" *Mother*. "No, certainly not, my dear." *Mary*. "Then I cannot understand why they are christened. Would not as many become children of Christ if none were baptized; and if so, would it not be better to wait till they have been taught, and have become real Christians, and then to baptize them?"

Memoirs of the late Mrs. Mary Barfield, of Thatcham; (formerly Miss Summers of Hammersmith;) with Extracts from her Correspondence. Compiled by her Brother, S. Summers. Bds. 12mo. 139 Pp. 3s.

THESE Memoirs have been read

by us with peculiar interest. The subject of them was taken away in the prime of life from a sphere of active usefulness, and a circle in which she was universally beloved, and has entered into that rest which remaineth for the people of God. We cordially recommend this work to our readers, wishing that it may be a fresh stimulus to their exertions in acts of piety and benevolence.

Sketches of Sermons preached to Congregations in various Parts of the United Kingdom, and on the European Continent, furnished by their respective Authors. Vol. I. 174 Pp. Boards. 12mo. 4s. Second Edition.

THIS very excellent work contains about fifty short, but well-written and judicious sermons, which we earnestly recommend to our readers, hoping that the rapid sale of the first volume will encourage a continuation.

Joyful Anticipations; a Sermon occasioned by the Death of Mrs. Sloper: Preached November 4, 1821, by Samuel Sleight, Salisbury. 35 Pp. 1s.

Mrs. Sloper was the wife of a very respectable minister, and was a most excellent woman. This is a very interesting sermon.

LITERARY INTELLIGENCE.

Just Published.

Sea Sermons:—Wonders of God in the Deep; Seasonable Considerations on the Commencement of a Voyage; Repentance and Conversion; The Way of Salvation; Noah's Ark; The Anchor of Hope; The Compass; The Storm; Thanksgiving for Deliverance; Death of a Shipmate; Seeking the Lord while he may be found; The Seaman's Happy Return. With Prayers and Hymns. By the Rev.

G. Burder, Author of Village Sermons. 2s. 6d.

Life of Rev. J. Fletcher, Madely, by Rev. R. Cox.

Rev. B. Godwin's Sermon at Bucks Association, May, 1821.

A Mother's Portrait; for the Study of her Children. By the surviving Parent.

Hymns: by Mrs. Washbourn, Hamersmith. 3s.

Sketches of 100 Sermons. Vol. II. 4s.

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Sunday School Magazine, 1821. Vol. I. 3s. 6d.

History of Madagascar: its Religion, &c. By S. Copland. 8vo.

Dr. Chalmers's Christian, &c. Economy, published Quarterly. No. 10, On the Causes and Cure of Pauperism.

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Intelligence, &c.

ELY ASSOCIATION.

1821, OCT. 10, the Association of Baptist and Independent Ministers for the Isle of Ely and its vicinity was held at Stretham. Mr. Leigh of Newmarket (Independent) preached in the morning, on the necessity and propriety of sending Missionaries to the heathen, from Acts xxvi. 16—18; Mr. Compton of Isleham (General Baptist) in the afternoon, from Colossians i. 12; and Mr. Green of Bluntisham in the evening, from Isaiah vi. 11, 12. Collections were made at the close of every service, and £5 16s. obtained, which will be equally divided between the Baptist and Independent Missions.

ORDINATIONS, &c.

JUNE 27, Mr. George Sayce was ordained Pastor of the Baptist church at WREXHAM. Mr. John Phillips of

Whitchurch commenced the service at eleven in the morning with prayer; Mr. Thomas Cooke of Oswestry stated the nature of a gospel church; Mr. James Lister of Liverpool asked the necessary questions, and received Mr. Sayce's declaration of faith; Mr. Moses Fisher of Liverpool offered up the ordination prayer; after which Mr. Lister delivered a solemn and affectionate charge from 2 Tim. v. part of verse 4, "Make full proof of thy ministry." Mr. Muckley of Wem concluded with prayer. Met again at seven. Mr. Lister prayed; Mr. Fisher addressed the church in a pathetic manner from Eph. v. 1, 2, "Be ye therefore followers of God," &c. and Mr. Sayce concluded with prayer. The services were highly interesting, the congregations numerous, and the presence of God was enjoyed in his earthly courts.

It has been ascertained from some ancient records of the Dissenters in

this place, that there existed a society composed of Baptists and Independents prior to the year 1635. Mr. William Erbury, a Baptist minister, is the person to whose labours, it is said, this society may ascribe the merit of its first formation. The name of this zealous servant of Jesus Christ is, in the documents referred to, associated with the name of a Mr. Wroth, an Independent minister, who had dissented from the church of England, having been the clergyman of the parish church of Llanfaghas in Monmouthshire. The indefatigable exertions of these worthy men in preaching the gospel giving offence to the then hypocritical and bigoted drones of the established church, they were in 1635 cited to appear before Archbishop Laud, to answer to charges preferred against them. During their residence in Wrexham, it appears that Mr. Walter Craddock, minister of the parish church of Wrexham previously to the year 1640, was called under the preaching of Mr. Wroth to the knowledge of the truth. After quitting the church, he remained among the Dissenters here till 1648, and was succeeded by Mr. Morgan Lloyd, who had also been minister of the parish church. The labours of Mr. Craddock, and the subsequent efforts of Mr. Lloyd, were successful in organizing a regular congregational church, of Baptists and Independents, admitting, what is generally termed, mixed communion, but dissenting entirely from all national establishments of religion. Mr. Lloyd died in 1658, and was buried in the grave-yard belonging to the Baptists in this town.—Up to this period it is not positively known where the church assembled; but afterwards they held their meetings in a house called Bryn-y-funnon, which they retained but a short time. No account has been kept of any particular place of worship for twenty years after; in the course of which time, the Presbyterians, on account of the changes in the government, being expelled from the established church, united with them. They then fitted up a part of a large house, distinguished more recently by the sign of the Red Lion, which they soon relinquished. The Revolution of 1688 shortly after introducing an era of liberty for Dissenters, the church unanimously agreed to prepare a meeting-house in another part of the town, which is now called the Talbot Old Barn.—It should have been observed, that Mr. John Evans of Oswestry received a call from the church,

was ordained their pastor in 1663, and remained in that office until he became superannuated, when Mr. Timothy Thomas, a Baptist minister, officiated as his successor for a short time. Mr. Evans was an Independent when he undertook his charge; but being convinced of the impropriety of infant sprinkling, he declined the practice of it several years before his infirmities compelled him to desist from the exercise of his ministry. He died about 1700, and was interred in the Baptist burying-ground. Mr. Thomas Loe, a Baptist minister from Cheshire, frequently visited Wrexham in the early part of Mr. Evans's ministry, to administer the ordinance of believers' baptism. From this period until 1715, when Mr. John Williams became their pastor, little occurs worthy of remark, except the various contentions arising from the doctrinal disputes between Dr. Crisp and Dr. Daniel Williams; on which account, the Presbyterians separated, and built a meeting-house for themselves.—The church, however, had been served by Dr. John Evans, son of Mr. John Evans their former minister, and Mr. Jenkin Thomas, both of whom preceded Mr. Williams. At first Mr. Williams professed himself an Independent, but having received the fullest conviction from the word of God of the propriety of believers' baptism, he was baptized by immersion in 1715. In this year, during the incursions of the Pretender's partisans, the Dissenters suffered great persecution from the lawless high-church mobs, who nearly destroyed several meeting-houses in the town, and, prompted by a gentleman of rank in the neighbourhood, were proceeding in the most outrageous manner, until the military arrived and suppressed the riots. Mr. Williams died in 1725, and since his time the ministers have all been of the Baptist persuasion. From this date to 1737 the church had no stated minister, but enjoyed the occasional labours of Messrs. John Phillips, Reece Williams, Morgan Harry, and others. In 1740, after about three years probationary service in the church, Mr. Evan Jenkins from Pembrokeshire was chosen pastor. He died in 1752, and was succeeded by Mr. Henry Phillips of Nantwich, who remained until 1753. Mr. David Jones of Pembrokeshire then received an invitation, and was ordained in 1755. A new meeting-house was erected in 1762 in Chester-street, where the Particular Baptists continue to assemble to the present

day. In 1770 Mr. David Jones resigned his charge, and the church unanimously requested Mr. Joseph Jenkins (afterwards Dr. Joseph Jenkins) son of their late pastor Mr. Evan Jenkins, to fill the office. He continued till 1792, and then removed to Blandford-street, London. Mr. Robert Roberts of Rhos-ddu, one of the members, preached till 1802, when he resigned, and the church, which now consisted of Baptists only, being much reduced by death and other causes, the doors of the meeting-house were closed for some time. The Lord, however, raised up some to bear testimony to his name. Two members of the Baptist church at Manchester came to reside in the town, and were deeply affected on finding the Baptist interest in so deplorable a state. After deliberating with one or two of the surviving members, and some friends who were convinced of the truth and importance of believers' baptism, they agreed to represent their case to Mr. John Palmer of Shrewsbury, and solicit his aid and advice. In consequence of which Mr. Palmer engaged Mr. Richard Price of Newtown, who was requested to continue on probation for twelve months, with which he complied. During that time the friends before alluded to were baptized by Mr. Palmer, and the church was on the same day reorganized, over which Mr. Price was ordained pastor Nov. 20, 1805. Mr. Price, after witnessing the reorganization of the church and the success of his labours, removed in 1809 to Wellington. The same year Mr. Thomas Baraclough, from Bradford academy, came on probation, and was appointed to the pastoral office January 31, 1810. The Lord did not permit this faithful servant to labour long in his vineyard, but took him to himself June 28, 1811. The church after this, though not deprived of the preaching of the gospel, dwindled to a low state till 1817, when the Lord in his providence directed hither Mr. George Sayce, a member of the Baptist church at Shrewsbury. During Mr. Sayce's ministry the church and congregation have been much increased, the chapel enlarged, and a Sunday School established, which is in a flourishing condition. In taking a retrospect of the dealings of God with this church, may we not justly exclaim with the Psalmist, "Salvation belongeth unto the Lord?"

was ordained pastor of the Baptist church at CAMPDEN, Gloucestershire. Mr. S. Taylor, Shipstone, read the scriptures and prayed; Mr. J. Morris, (Independent,) Broadway, read suitable hymns; an introductory discourse was delivered by Mr. J. Price, Alcester, who also asked the usual questions, and received Mr. Jayne's confession of faith; Mr. Ivimey offered the ordination prayer, and gave the charge from 1 Tim. iv. 6. Mr. Coles, Bourton on the Water, addressed the church from 1 Thess. ii. 20; and Mr. J. Mann, (Independent,) Moreton-in-Marsh, concluded the service in prayer. A sermon was preached in the evening by Mr. J. Price. The services of the day were well attended; the collections for a recent enlargement liberal; and we trust that the cheering presence of the Redeemer enjoyed on this occasion will prove a foretaste of those copious blessings with which the great Head of the church will visit this part of his vineyard.

THE church and congregation attending the ministry of the Rev. Joseph Tyso, WALLINGFORD, Berks, have found it necessary to enlarge their place of worship; and it was re-opened October 31, 1821. Mr. Roberts of Bristol preached in the morning from Romans ix. 4; "The giving of the law." Mr. Samuel Cooper of Wallingford began the service with prayer and reading the holy scriptures; Mr. T. Keyworth of Aston prayed before sermon; and the Rev. J. Harves of Goring concluded.—In the afternoon Mr. James Shirman of Reading preached from 1 Tim. i. 15; "This is a faithful saying, and worthy of all acceptance," &c. Mr. J. Kershaw of Abingdon commenced the service; and Mr. J. Heafford of Chalgrove concluded.—In the evening Mr. Jenkin Thomas of Oxford preached from Psalm cxviii. 25; "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." Mr. Terry of Prince's Risborough prayed before sermon; and Mr. Wm. Harris (Independent) of Wallingford concluded the highly interesting services of the day with prayer. The congregations were large and attentive, and the prospects of future usefulness are very encouraging.

largement,) the Baptist meeting-house at TOWCESTER, Northamptonshire. Messrs. J. Simmons of Olney preached from Numbers xxiv. 17; F. Franklin of Coventry from Psalm xc. 16, 17; and Serle of Banbury from Lev. vi. 13. The devotional exercises were conducted by Messrs. Crudge of Fenny-Stratford, Wheeler of Bugbrook, Gravestock of Old, and Bottomley of Middleton Cheney. A collection was made after the services, amounting to £23 4s.

DEC. 11, the Rev. John Peacock, late pastor of the Baptist church at Rushden, Northamptonshire, was publicly set apart to the pastoral office in the Baptist church, SPENCER-PLACE, Goswell-street-road. Half-past ten, morning, Mr. Eason of Homerton read the hymns; Mr. Freer of Cumberland-street read the scripture, and offered appropriate and earnest prayer; Mr. Pritchard delivered the introductory discourse, put the usual questions to the minister and church, and received Mr. Peacock's confession of faith; Mr. Ivimey implored a blessing on all concerned; Mr. Upton, Sen. gave an affectionate and impressive charge to Mr. Peacock from Acts xx. 26, 27; Mr. Shenstone delivered a faithful and affectionate address to the people from 2 Thess. v. 25; and Mr. Hinds, pastor of the Baptist church, Sharnbrook, Bedfordshire, concluded with prayer. The exercises of this day were attended with satisfaction and profit. The increase of this infant cause under their late much-esteemed pastor Mr. John Bolton; the continuance thereof during their afflicted state; the providence of God in bringing among them so opportunely another of his servants; and the unanimity of the church in the choice of their pastor; afford hope that God is among them, and will bless pastor and people.

DECEMBER 23, a new place of worship was opened at ANMORE in the Forest of Bere, ten miles from Portsmouth. Mr. Miall of Portsea preached in the morning from 1 Tim. i. 15; and Mr. Tilly of Portsea in the afternoon from Psal. cxviii. 25. Dr. Cooke and Mr. Ellyett gave out suitable hymns on the occasion; many of the villagers attended; and pleasing prospects of usefulness were presented. It is a pleasing circumstance, that in

this place, surrounded by many other villages whose inhabitants have lived and died without the means of grace, from generation to generation, the gospel has been introduced with success; and that now a convenient place is provided, in which the children may be taught, (and where 160 are already entered in the Sunday School,) and in which the praises of Jehovah may be celebrated by thousands yet unborn. This place, as well as several others, is supplied by zealous friends connected with the churches at Portsea.—We would acknowledge with gratitude the assistance we have received from the Baptist Home Missionary Society, and from individuals; and also the protection afforded us by that most *useful, important, and necessary* Society, established for the protection of religious liberty, without whose aid we should never have succeeded in raising this house for God.

NOTICE,

THE Annual Sermon, recommending the useful purposes of the Society for the Relief of the necessitous Widows and Children of Protestant Dissenting Ministers, is expected to be preached by the Rev. John Clayton, Jun. at the Old Jewry Chapel (removed to Jewin-street, Aldersgate-street) on Wednesday, the 3d of April next, at noon.

FEB. 12, will be held at Freemasons' hall, a Meeting of the Port of London Society for promoting Religion among Seamen, James Stephen, Esq. to take the Chair at 12 precisely.

The following Sums were voted to Widows of Baptist Ministers, out of the Profits of this Magazine, for the Second Half-year, December, 1821:

M. S.	£5	E. C.	£5
M. D.	4	M. R.	5
M. T.	4	E. N.	5
H. T.	4	M. T.	5
S. I.	5	A. H.	5
A. P.	5	S. L.	5
M. B.	5	M. E.	4
M. R.	5	M. S.	5
M. M.	5	H. E.	5
E. I.	5	A. P.	5
M. G.	5		
E. B.	5		
			£106

NUMBER of Particular Baptist Churches in England and Wales at four periods. 1. A. D. 1771; from a List published by the Managers of the London Fund.—2. A. D. 1794; from Dr. Rippon's Bap. Reg.—3. A. D. 1811; from Bap. Mag.—4. A. D. 1820; from a Map in the Mission Room, Wardrobe-place, made by the Rev. W. Groser, Jun. of Maidstone.

	1771	1794	1811	1820
Bedfordshire ...	13	18	18	19
Berkshire	4	7	9	9
Buckinghamsh. .	6	10	14	22
Cambridgeshire .	2	7	7	13
Cheshire	3	3	1	5
Cornwall	2	2	7	9
Cumberland	2	2	2	4
Derbyshire	0	2	3	3
Devonshire	10	12	16	23
Dorsetshire	2	3	4	5
Durham	2	2	4	5
Essex	4	11	16	21
Gloucestershire .	15	16	19	21
Hampshire	10	8	14	17
Hertfordshire ...	5	8	8	11
Huntingdonshire	5	5	12	11
Kent	8	16	25	25
Lancashire	11	16	20	19
Leicestershire ..	8	6	7	9
Lincolnshire ...	0	3	8	8
Middlesex, } London, and } Southwark.. }	20	24	40	44
Norfolk	7	11	19	24
Northamptonsh..	12	20	26	27
Northumberland	1	1	4	4
Nottinghamshire	3	3	5	5
Oxfordshire	3	7	6	8
Rutland	0	0	1	1
Shropshire	3	4	7	12
Somersetshire ..	14	15	19	28
Staffordshire....	0	0	5	9
Suffolk	3	2	19	26
Surry	1	4	8	10
Sussex	3	8	11	8
Warwickshire ..	6	7	9	15
Wiltshire	14	15	20	24
Worcestershire ..	7	11	13	12
Yorkshire	18	30	35	39
Wales	24	60	76	117
Herefordshire }				
Monmouthsh. }				
	251	379	537	672
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In the first of these Lists the number of churches in Middlesex, London, and Southwark is not inserted: it was about 20. At that time the largest Baptist churches in London had not more than 150 members: several now have more than 400. There has also

been a considerable increase of members, as well as of hearers, in many of the country churches. 35 additional churches are mentioned in Lists which Mr. Groser has seen; but he has not inserted them, not having been able to ascertain their situations.

DREADFUL STORM.

IN the beginning of October last Clovelly (thirteen miles from Bideford) and its vicinity experienced this terrible calamity. Upwards of thirty fishermen and pilots perished. Nineteen have left widows and sixty children destitute of property, the loss of the boats and nets amounting to above £1200. One poor mother saw her only remaining son sink near the spot where a few years before her husband and another son had been drowned. Donations will be received and forwarded by Mr. E. M. Sparkes, 14, Water-street, New Bridge-street, Blackfriars.

REDUCTION OF RENT.

(From the Stamford Mercury.)

"We have to record one of the noblest acts of liberal landlords that have yet come to our knowledge. On Wednesday last, Earl Fitzwilliam assembled his tenants occupying farms under his Lordship, at Milton-house, where they had been previously requested to give their attendance by a circular from his Lordship's steward, William Simpson, Esq. The noble Earl received his numerous tenantry in the great hall. After each was seated, his Lordship informed them that he had taken into his most serious consideration their situation as farmers in the present state of the times; and that by an amicable communication which he had had with some of his tenants who had kept a regular account of the outgoings and expenses of their farms, which account his Lordship had investigated, it was clear that a reduction of rent was necessary, for he was quite satisfied in his own mind, that the reduced price of the produce of the land was now permanently established, since our return to payment in sovereigns and

shillings, and he did not wish to hold out any delusions that corn would fetch a better price—he was satisfied in his own mind that it could not; it might fluctuate a little according to seasons, but in no material degree; and his Lordship was of opinion, that any alteration in the Corn Laws could not possibly have the effect of raising the price of the produce of land. He did not mean to hold out any such hopes. He had therefore reduced his rents, under an impression that the average of corn in the years 1792, 94, and 95, was about the standard at which we might expect it to keep. His Lordship stated further, that he expected each tenant would stop and dine, and that they would find a sealed note directed for each on his seat, stating the rent he had fixed upon their respective farms, and with which he hoped the tenant would be satisfied. His Lordship considered that the connection between landlord and tenant was their mutual and common interest. He was aware that the tenants had embarked considerable capitals, which they must necessarily do to enable them to occupy their farms properly; and it was but fair that they should be remunerated both for their capital and their trouble. His Lordship next strongly recommended that the labourer should have fair and sufficient wages to enable him to live—to live well, and support his family, without going to the parish for relief, to make up a deficiency of the wages which he ought to have; for in his Lordship's opinion, nothing tended more to lessen the labourer in his own esteem as a man, than being obliged to apply for parochial relief; it spoiled him as a labourer, by destroying the proper pride which a man felt in supporting himself by his own honest exertions. We understand, from undoubted authority, that the reduction which has taken place is from 45 to 35 per cent. including 15 per cent. which his Lordship took off in 1816. At the hospitable mansion an excellent dinner was provided for the tenants on this interesting occasion, and upwards of eighty sat down to table."

To this pleasing account it gives us very great satisfaction to be able to add, that there are numerous instances in various parts of the kingdom of similar conduct;—a conduct not less wise than humane, the farmers being absolutely unable to pay their old rents. We hope these illustrious examples will be universally followed.

To the Editor of the Baptist Magazine.

Sir,

I shall be obliged if, through the medium of your Miscellany, you will give publicity to the following letter, addressed to the Editors of the Evangelical and Congregational Magazines, and sent to them for insertion in their publications.

I am, Sir, yours, respectfully,
GEORGE GIBBS.

Norwich, January 8, 1822.

Sir,

In reply to the letter in your last supplementary number, signed, William Hull and John Alexander, accusing me of "misrepresentation" in my defence of the Baptists, I beg leave to make the following statements; and as your Magazine has been the vehicle of this charge against me, I request that you will allow it to become the medium of my vindication.

On the 11th of June, 1820, Mr. Alexander gave notice that he should preach on Infant Baptism; and the next Lord's-day he delivered two Sermons from Matt. xxviii. 19, to crowded congregations, collected by the publicity given to his intention. In the September following, *three months afterwards*, I had to baptize ten persons. I then delivered a discourse in defence of Believers' Baptism, which I had prepared with particular reference to his statements. This discourse I was requested to print; and while revising it for the press, I heard that Mr. Hull intended to advocate the cause of Pædobaptism: I therefore delayed publishing, that I might have an opportunity of hearing and answering his arguments.

This, Sir, is a plain statement of the facts of the case; and you will perceive that these gentlemen and myself are at issue respecting the cause and period of my publishing.—*They affirm* that my work "was in the press, or preparing for the press, at the very time when the advocates of Pædobaptism delivered those discourses, in which they are falsely charged to have conducted themselves in an opprobrious manner." *This I deny*, and declare, that what I preached on the 20th of September, was occasioned by Mr. Alexander's discourses in the preceding June; and that Mr. Hull's Lectures, begun the 14th of December 1820, and ended the 11th of January 1821, induced me to abandon my

original plan of printing a *Sermon*, and to present the public with a *larger work*, the substance of which was composed and preached subsequently to the delivery of these Lectures.

In addition to these particulars, I offer a few observations on the concluding part of the letter. These Gentlemen say of the expression, "opprobrious charges,"—"We have only to meet this offensive statement by a *direct and solemn denial*." I reply, that one of them, in particular, in the course of his Sermons, brought many severe charges against the Baptists. I called them "opprobrious," because I thought them so. I think so still, and others who heard them received the same impression.

Their assertion that they treated the Baptists with "*affection and respect*" is considered, so far as I have heard an opinion on the subject, to be grossly absurd; and many are surprised that the good sense of these gentlemen should allow them to call the expressions which they used "*Christian Charity*." In the progress of my Work I did not notice these expressions, because they contained no argument; and I shall not repeat them now, because I would neither make the religious public parties to what passed in a single city, nor contribute to spread the materials of discord. Those who heard the Sermons are competent to judge, whether my calling the charges exhibited against the Baptists "opprobrious," was repaying "Christian Charity with insult and defamation," or whether it was not giving to those charges their proper epithet.

That the terms of friendship with us

should be a "systematic silence" on their part, is an insinuation that ought to be withdrawn. The Baptist Ministers in this city seldom state their peculiar sentiments, except when called upon to administer the ordinance of Baptism; and they by no means object to those of other denominations doing the same. But in the cases under consideration, the attention of the inhabitants of this city was called to the subject of Pædobaptism, by public notice that sermons would be preached in its support; of course many Baptists took the opportunity of hearing them; and against the arguments then brought forward, I published my DEFENCE OF THE BAPTISTS.

These Gentlemen profess to lament that a separation should take place between those, whose differences sink into "entire insignificance," compared with those parts of the gospel in which they are agreed. But have they forgotten in what colours those very differences were painted by themselves twelve months ago? To me it is manifest, that if we would patiently have borne their animadversions, then we might have acted with them. But my telling the world that their "charges" were "opprobrious," is the real cause of the separation they now lament.

Still however I respect these Gentlemen as valuable and useful ministers; and so far from wishing to live estranged from them, I am willing to combine my efforts with theirs, in the promotion of any good cause, on those common principles, the importance of which we mutually acknowledge.

I am respectfully yours,

GEORGE GIBBS.

Norwich, Jan. 8, 1822.

Poetry.

To Mr. Bennett, on his Visit to the South-Seas.

Go, take the wings of morn,
And fly beyond the utmost sea:
Thou shalt not feel thyself forlorn,
Thy God is still with thee;
And where his Spirit bids thee dwell,
There, and there only, thou art well.

Forsake thy father-land,
Kindred, and friends, and pleasant home.
O'er many a rude barbarian strand,
In exile though thou roam,

Walk there with God, and thou shalt find
Double for all thy faith resign'd.

Launch boldly on the surge;
And, in a light and fragile bark,
Thy path through flood and tempest urge,
Like Noah in the ark—
Then tread, like him, a new world's shore,
Thine altar build, and God adore.

Leave our Jerusalem,
Jehovah's temple and His rest:
Go, where no Sabbath brake on them
Whom pagan gloom oppress'd;

Till bright, though late, around their isles
The Gospel-dawn awoke in smiles :

Amidst that dawn from far,
Be thine expected presence shown,
Rise on them like the morning-star,
In glory—not thine own ;
And tell them, while they hail the sight,
Who turn'd thy darkness into light :

Tell them, His hovering rays
Already gild their ocean's brim,
Ere long o'er heaven and earth to blaze :
Direct all eyes to Him,
The Sun of Righteousness, who brings
Mercy and healing on his wings.

Nor thou disdain to teach
To savage hordes, celestial truth—
To infant-tongues, thy mother's speech—
Ennobling arts, to youth ;
Till warriors fling their arms aside,
O'er bloodless fields the plough to guide.

Train them, by patient toil,
To rule the waves, subdue the ground,
Enrich themselves with Nature's spoil,
With harvest-trophies crown'd,
Till coral-reefs 'midst desert seas
Become the true Hesperides.

Thus then in peace depart,
And angels guide thy footsteps !—No :
There is a feeling in the heart
That will not let thee go :
Yet, go—thy spirit stays with me ;
Yet, go—my spirit goes with thee !

Though the wide world between
Our feet conglobes its solid mass ;
Though lands and waters intervene,
Which I must never pass ;
Tho' day and night with thee be chang'd,
Seasons revers'd, and clime estrang'd—

Yet one in soul—and one
In faith, and hope, and purpose yet—
God's witness in the heavens, yon sun,
Forbid thee to forget
Those from whose eyes his orb retires,
When thine his morning beauty fires !

When tropic gloom returns,
Mark what new stars their vigils keep ;
How glares the Wolf, the Phoenix burns ;
And, on a stormless deep,
The Ship of heaven—the patriarch's Dove ;
The Emblem of redeeming love :*

While these enchant thine eye,
Oh think how often we have walk'd,
Gaz'd on the glories of our sky—
Of higher glories talk'd,
Till our hearts caught a kindling ray,
And burn'd within us by the way.

Those hours, those walks are past !
We part—and ne'er again may meet—
Why are the joys that will not last,
So perishingly sweet ?
Farewell ! we surely meet again
In life or death :—farewell till then !

Sheffield, March 13, 1821. J. M.

* The Constellation called *Cruz*, or the *Crosiers*.

Kalendar.

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| <p>FEB. 1. The distance of Jupiter from Saturn will increase daily during the whole month.</p> <p>6. Full Moon V. 21 morn. She will be eclipsed 55 parts out of 144. Begins IV. 20. Ends VI. 36 morn.</p> <p>7. Moon passes Mars and Regulus</p> <p>10. Moon passes Spica Virginis.</p> <p>13. Moon passes First of Libra.</p> <p>15. Moon passes Antares.</p> <p>17. Moon passes Herschel.</p> <p>19. Mars in opposition to the Sun. Shrove Tuesday.</p> <p>20. A fine opportunity about this time of viewing Mercury in the evening W. S. W. He sets now about half-past six.</p> | <p>21. New Moon VII. 34 aftern. The Sun will be centrically eclipsed about 2400 miles W. of Philadelphia. Invisible here.</p> <p>23. Moon passes Mercury and Venus.</p> <p>24. The Moon will be in a beautiful relative situation, passing from Mercury and Venus towards Saturn, Jupiter, and Orion.</p> <p>25. Moon passes Saturn and Jupiter.</p> <p>27. Moon passes the Pleiades.</p> <p>28. Mercury not five degrees from Venus.</p> |
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Irish Chronicle.

SOME of the readers of the "Irish Chronicle" have suggested to the Secretary the desirableness of giving a recapitulation of the facts which have been published respecting Mr. Philip Caffery in the "Chronicles" for September, October, November, and December, 1821.

In July last, Mr. William Moore was compelled, much against his mind, to listen to the challenge of a man, a Roman Catholic, who had threatened publicly to confute the opinions of the Irish scripture-readers, and show to the world the falsity and deception of their professions. At this meeting Mr. Caffery, to the surprise of all present, attended, and asked several questions of Mr. M. on the subject which he was reading from. On the following Thursday Mr. M. at the request of some who were present, went to read to them on a desolate mountain. While making some remarks on 1 Cor. xiv. showing the absurdity of conducting worship in an unknown tongue, Mr. C. again unexpectedly made his appearance. Mr. M. however, proceeded in showing the marks of antichrist, when the young priest said, "You should show who antichrist is!" This was done by some remarks upon 2 Thess. ii. The people were astonished that Mr. C. made no reply. After the people were gone he stopped Mr. Moore, and said, he wished a private conversation with him. He was referred to various chapters to read, and after sixteen days carefully consulting the scriptures, he wrote a letter to Mr. M, informed him of the painful exercises of his mind for a long time before leaving Maynooth College, and of his entire conviction of the errors of popery, and the truth of the gospel. In the next journal Mr. M informed the Committee that he had again conversed with him in the presence of one of the schoolmasters of the London Hibernian Society, in a private place on a mountain, where they met three successive days in what Mr. C. called his PATMOS! On parting, Mr. M. told him he would need the heart of a lion, and a brow of brass, as he was persuaded fiery trials awaited him!

Mr. Wilson the next month informed the Committee, that he had seen and conversed with Mr. C. and considered him a man of considerable attainments, of a very strong memory, and, if he were not mistaken, of genuine piety; and one who bid fair to be a preacher of the pure gospel of Christ. He then advised, as he had already been discarded by his mother, and had lost almost all his scholars, to whom he was teaching Latin for his support, and expected his uncle, with whom he resided, would also reject him so soon as he believed the reports in circulation of the heresy of his nephew; that Mr. C. should be employed as a reader and inspector of the schools in the barony of Tyrawly. The Committee consented to this recommendation, and they soon after heard, with much pleasure, considering it as a further proof of the reality of his conversion, that he had undertaken to become their agent, and thus publicly avowed his conversion in the midst of his neighbours, at the usual salary of £30 per year.

Every thing the Committee has since heard of Mr. C. is of the most satisfactory kind. His first journal, published last month, furnished proof of the warmth of christian piety with which his heart was influenced, whilst the manner in which he applied the principles of the gospel to the consciences of the various persons with whom he conversed, gives hopeful evidence that he is designed for preaching the gospel of Christ: as one who *can have compassion on the ignorant, and them that are out of the way.*

Extract from the Journal of Mr. P. Caffery, addressed to Rev. J. Wilson, dated

Dec. 18, 1821.

PERMIT me to send you a statement of all the interesting occurrences that have presented themselves since my last Journal.

December 9.—I proceeded on the road to Lough-Alt, accompanied by Mr. Phibbs.

A Scotch woman happened to travel on the same road, and Mr. P. willing to probe her religious sentiments, interrogated her for that purpose, by asking several questions which she artfully evaded by giving

indirect answers; in consequence, as we could infer, of the place being under a bad repute. Mr. P. personated a Roman Catholic priest, and supported his arguments in favour of popery, with the utmost pertinacity. I argued against him as strenuously as I could, and defended my principles by quotations from scripture: after discussing the point for a long time, I addressed the woman, and asked her whom did she consider worsted in the contest? She instantly expressed her entire conviction of the truth of what I had maintained; Mr. P. acknowledged himself defeated, provided I could illustrate from scripture the arguments I adduced; which I accordingly did, by reading some passages, which she listened to with the greatest avidity, and her satisfaction was, in the most glowing colours, depicted in her countenance: we then parted, leaving her deeply affected, and highly gratified with what she had heard. We continued that week visiting the schools in Coolány, and its vicinity. Mr. P. preached two evenings successively to the inhabitants who seemed highly delighted with the great truths explained to them.

The schools in this part of the country are numerously attended, and it was truly edifying to see so many children with Testaments in their hands, and some of them having from sixty to ninety chapters committed to memory. What may we not anticipate from the rising generation? unquestionably we may foster the hope that our island, long wearing the yoke of the greatest bondage, and the most despotic tyranny, will soon be again "the island of saints."

On the 15th we proceeded on our way to Screen, where I met with a young man, by name Kelly, an old acquaintance of mine, who gave me an invitation to his house that night, which I accepted: there I met with another young man, a Roman Catholic, who, after dinner, seemed extremely anxious to know, what motive actuated me to forsake the communion of the Catholic church? I told him he laboured under a great mistake if he considered I had left the Catholic church, as I only had riveted myself more closely to that church; however, if by the Catholic church he understood the Roman church, I would answer his question: I then told him I had no peace in it. He demanded the cause; I applied the words of Jehu to Joram, "*What peace so long as the sorceries of thy mother*

Jezebel and her witchcrafts are so many."

He asked me the reason why I rejected the *sacrifice of the mass*? I told him that the mass, according to his own principles, was a sacrifice propitiatory for the sins of the living and the dead. Now they affirm that Christ was the first who offered this sacrifice, but if Christ offered a sacrifice satisfactory for the sins of the living and the dead, what occasion had he to offer himself *again* on the cross, seeing he had already atoned for the sins of mankind in the sacrifice of bread and wine! Besides, the justice of God could not be appeased at first but by the blood of Jesus Christ, but his justice must be changed if it could be now satisfied by the sacrifice of the mass. I then adduced the following argument, which completely stunned him. The mass, as was said before, is a sacrifice which atones for the sins of the living and the dead; now the apostle to the Hebrews says, that "*without the shedding of blood there is no remission*;" but in the sacrifice of the mass there is *no shedding of blood*, being, according to their own definition of it, an *unbloody sacrifice*, consequently there is *no remission*. He asked me, Did I deny the *real presence* of Christ in the Eucharist? I answered, that I had very just reasons for doing so, and then employed the following argument: Jesus Christ in the consecration of the host must be either *produced* there, or *brought* there from some other place; the Romish doctors cannot as yet find out a third way; but neither of these suppositions will be able to stand the test; first, he cannot be produced there, which I prove thus: nothing can *receive a being* which has one already, for as it is impossible to kill a dead man, so it is equally impossible to give life to a man that is living; but Jesus Christ has, and always had, a being, consequently he cannot be reproduced in the host. Again, he cannot *come from any other place*, as to his body, for where could he come from but from heaven; but from heaven he cannot come, for "*the heavens must contain him until the restitution of all things*." Now seeing he cannot be *produced* there, nor *come* there from any other place, it evidently follows he can, by no means, be *present* in the host. He at length perfectly concurred with me in the belief of the absurdity of that doctrine. I then read for him the third chapter to the Galatians, showing the futility of depending on the law, and that the believers are justified by faith alone; and then

proceeded to the tenth of Hebrews, showing that the body of Christ once offered, has effectually atoned for the believers' sins; "*We are sanctified by the offering of the body of Christ once for all,—And by one offering he hath perfected for ever them that are sanctified.*" I then pointed out to him what was necessary for salvation, in the words of Christ to the Pharisees, when they asked him, What should they do, in order to work the works of God? "*This is the work of God, to believe on him whom he has sent.*" He asked me, Did I dread the machinations of the party I had forsaken against me? I told him that "I was perfectly aware of the indelible stigma affixed to the epithet of an imaginary apostate; however, should all the powers of darkness stare me in the face, and should a cup of the most bitter torments be my portion, if I were so happy as to be instrumental in imparting a portion of that light, which God, in his unbounded mercy had been pleased to communicate to me, to only one of my deluded brethren, some of whom I knew would not hesitate to pour the vial of their execration upon me, I would consider myself amply recompensed, if I were to drink it to the dregs." I saw he felt the full force of every word,

by the tears I observed glistening in his eye. When I found his heart touched, I persevered, and told him that Jesus Christ was the only medicine of salvation to the dying sinner, the only plank on which he may gain the wished-for shore, when his bark is on the point of being shattered by the tempestuous waves; the only efficacious means of soothing his soul to rest, after having long breathed beneath the turbulent atmosphere of vindictive passions; as Christ will enable the believer to enjoy that sweet serenity of mind, the inseparable attendant on his belief, and amidst all the fiery trials, storms, and persecutions of this life, to experience that calm and tranquillity, which in the last paroxysms of exhausted nature, sits smiling on the pious martyr's brow, and enables him to say, "*Oh Death, where is thy sting!*"

After this young man and I had finished our conversation, which I trust will tend to his spiritual advantage, Mr. Kelly requested of me to sing a song which he had heard from me, before I came to the knowledge of the truth; I signified my willingness to accede to his wishes, and sang the following words, composed to the same tune, which seemed to delight and affect all present.

1.

THAT sun, long immers'd in a cloud of thick darkness,
Which left me to wander through error's black ways,
Has lately burst forth with beamings of gladness,
And shed o'er my heart its beneficent rays.
Being taught that by deeds we gain'd heavenly mansions,
Convinc'd of their weakness, I languish'd in pain,
Till I truly believ'd my transgressions were cancell'd
By the blood of that Lamb that for mortals was slain.

2.

How great was his mercy, though heaven's grand Architect,
God, from eternity, call'd him his son;
And woe to that mortal, so wretchedly harden'd,
Who says, for transgressions his blood can't atone.
Sing then, ye bless'd legions, your hymns to that Victim,
Whose precious blood cleanseth from all stains of sin;
And you, chosen, faithful, in this vale of darkness,
Your voices and hearts raise to answer—Amen.

3.

Lost were my days, ere I met with thy gospel,
Securely I slumber'd in error's dark shade;
When I plac'd all my hope in thy dolorous passion,
I found, for my sins, that the ransom was paid.
If mine were the greatest of temporal blessings,
From their false attraction I'd instantly flee,
And reckon as nothing all human distresses,
When perfectly bless'd with the knowledge of thee.

THE Committee have now the pleasure of informing the friends of the Baptist Irish Society, that they have engaged the Rev. Mr. M'Kaag as an Itinerant Minister. The following recommendation of the highly-respected Tutor of the Bradford Academy, and the letter of Mr. M'Kaag, will show the grounds on which they have proceeded.

*From the Rev. Dr. Steadman, dated
Bradford, Jan. 15, 1822.*

"My dear brother Ivimey,

"I do not know that I can add any thing to what I have already said of our worthy friend M'Kaag. He has always shewn himself a zealous, godly, and determined man: of a strong mind, and robust and hardy body. Knowing nothing of the *English* language when he came to my house, was a great obstacle to his improvement; notwithstanding which, however, he has so far mastered the *English*, as to speak it intelligibly, and to preach in it with acceptance. He has also made progress sufficient in the *Latin*, *Greek*, and *Hebrew*, to enable him to pursue the study of those languages with success, provided he should have opportunity. If God preserves him in a proper spirit, he appears likely to do much good in Ireland:—his mind is decidedly towards Ireland. The Lord be with you.

"I am, my dear brother,

"Yours affectionately,

W. STEADMAN."

From Mr. M'Kaag to Dr. Steadman.

Bradford Academy, Jan. 14, 1822.

"My beloved Tutor,

"Next in importance to the salvation of a man's own soul, is that of his fellow creature. Under this impression I first began to speak to sinners in my native tongue of the unsearchable riches of Jesus Christ. With the same views, and under the same impressions, I left the church of which I was a member, and came under your paternal care; and since, under the good providence of God, I have been placed here, your prayers, and admonitions, and example, have tended, in no small degree, to cherish those views and feelings.

"From the accounts which have reached this country, from time to time, of the awful state of the heathen, and the extent of Missionary labour required, often has my mind been deeply affected, that whilst Missionaries are carrying the bread and the water of life to the East and to the

West, to the North and to the South; it has forcibly struck my mind for a length of time, that no place is more destitute, or more forgotten, than our sister kingdom Ireland. About eight months ago my soul was led to mourn over the people of that land, from reading the work of the Rev. C. Anderson, entitled, 'Memorial of the Native Irish;' from which I learned that there are about two millions of people in Ireland who are unable to understand a continued discourse in English. I have received from the Society an Irish Testament, and feel satisfied that without any previous study, I can converse with an Irishman freely in his own language: the multitude there are dying, and are now even at the point of death; shall we not then send them the words of eternal life? Should it be asked, 'By whom shall we send?' The answer is, 'By as many as will go.' And in the name of the Lord Jesus, here am I, his unworthy servant: send me! for I will gladly go. We know that none will ever believe the gospel, but such as are *ordained unto eternal life; through sanctification of the Spirit, and the belief of the truth:—But how shall they believe without a preacher!*

"Sir, I have thus briefly stated my views and feelings, and expressed my sincere desire to go over to Ireland and help them: requesting that you will apply to the Society, on behalf of,

"Yours, very affectionately,

JOHN M'KAAG."

THE new meeting-house was opened at Abbyliex on Lord's-day, November 25, 1821; Messrs. M'Carthy, Davis, Wilson, and Thomas, were all there; the Rev. Mr. West of Dublin preached from Psalm lxxvii. 5; then formed the baptized persons into a church, who chose a deacon: there were fifteen persons, who commemorated together the Lord's death. This place is put in trust for the Society: some members of the Committee have lent £100 until it can be collected. The funds of the Society are more than exhausted: the Committee will be greatly obliged to any of their ministering brethren, or others who will exert themselves to assist them. They feel much encouragement from the expressions of affection they have received, especially from the ministers in Kent, who have offered to accompany the Secretary through that county.

*Donations and Subscriptions for the
PRESENT QUARTER will be acknowledged
in the next Chronicle.*

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

KENT AUXILIARY SOCIETY.

THE half yearly meeting of the Kent Auxiliary Society was held at Folkstone, on the 27th and 28th of November 1821. For the following brief account of it we are indebted to one of our brethren who was present.

"Our meeting was the most serious, and yet animating, I have ever yet witnessed, and truly I think the Lord was in the midst of us. The services commenced at half-past six on Tuesday evening (the 27th). Brother Giles of Eythorne, prayed, and brother Groser of Maidstone, preached from Mark x. 27. *With men it is impossible, but not with God: for with God all things are possible.*

Wednesday morning, at half-past ten, after prayer by brother Giles of Chatham, brother Atkinson of Margate preached from Luke ii. 10. *Behold, I bring you glad tidings of great joy, which shall be unto all people.*

The committee met in the afternoon, when the business of the Society was considered; and a public meeting was held in the evening, Mr. William Stace of Folkstone, in the chair. On this occasion, prayer was offered by brother Cramp of St. Peters, and several important resolutions, relating to the state of the Society in its connection with the Parent Society, were proposed and carried unanimously. The following brethren addressed the meeting: Giles of Eythorne, Exall of Tenterden, Groser of Maidstone, Cramp of St. Peter's, Giles of Chatham, Clark of Folkstone, Scott of Ashford, and Atkinson of Margate. Considering the season of the year, the meetings were well attended, and a lively interest in the cause of missions appeared to be excited.

It was agreed that the next meeting of this Auxiliary should be held at Maidstone, in April 1822. Mr. Giles

of Eythorne was appointed to preach on the Tuesday evening, and Mr. Hoby of London, on the Wednesday morning, Mr. Clark of Folkstone, in case of failure.

The Society heard, with much pleasure and gratitude to that God who has the hearts of all men in his hands, that, including the extra collections made in February last, the sum of £672 18s. 2d. had been raised, by its means, in the course of the year; and the company separated with a renewed determination to use their influence on behalf of the Parent Society—a Society which stands so high amongst those institutions which are the glory of Christianity, and the best benefactors to a ruined and degraded world."

NEWCASTLE-UPON-TYNE.

Extract of a Letter addressed to Mr. Dyer, dated Newcastle, January 12, 1822.

WE beg to state, that on the 1st of this month, in consequence of public notice, a number of friends assembled at New Court Chapel, and entered into the following Resolutions, viz. 1. That the object and constitution of the Baptist Missionary Society, have the cordial approbation of this meeting. 2. That a Society be now formed to be called, The New Court Chapel Auxiliary Baptist Missionary Society, for the purpose of co-operating with the Baptist Missionary Society in promoting its objects. 3. That the following be adopted as the General Rules of this Society.—The Rules are nearly the same as those of the Newcastle Auxiliary which you have seen, and which therefore we need not copy. It is proper, however, to state, that in addition to the three funds, (in aid of which we have determined to receive subscriptions,) by which the three principal objects of the Society are supported, we shall receive subscriptions for *female Education* in India, as some persons are very much disposed to support that object.

George Sample, }
George F. Angus, } Secretaries.

NEW MISSIONARY STATION.

THE friends of the Society will be pleased to hear that a new scene of Missionary exertion has been presented to the notice of the Committee, and that in a manner so unexpected, and under circumstances so encouraging, as to produce the unanimous conviction, that, notwithstanding the pecuniary difficulties of the Society, it is their duty to embrace it. The Station to which we refer, is the settlement at Honduras, in the Bay of Mexico, from whence large quantities of mahogany are annually imported into this country. An esteemed mercantile friend, residing at Newcastle, who has long had commercial connection with the settlement, and who has felt laudably anxious to promote the best interests of its numerous population, has laid before the Committee much authentic information respecting the moral wants of this distant region, and generously offered a free passage to any Missionary, whom they may be disposed to send. The present is considered a moment peculiarly favourable, as the Settlement is favoured with a Commandant, Lieut.-Colonel Arthur, who feels a lively interest in any plans adopted to promote the spiritual advantage of the people under his care, and the extension of Christianity among the native tribes. The latter object will, of course, principally engage the attention of a Missionary; and an extensive field will lay before him, not only in reference to the negroes, numbers of whom are employed in cutting down timber in the forests, but among the Musquito Indians, who inhabit a large tract of coast, to the S. E. of Honduras, and whose chief has always been very friendly with the English, and expressed a wish that instructors might be sent to his dominions. The easy communication too, between this settlement and those extensive provinces which are throwing off the Spanish yoke, and which are assuredly included in the grant made to our ascended Redeemer, will render this station one of peculiar importance, as presenting a post, from whence at no very distant period, the light of divine truth may probably be diffused throughout these distant regions.

Mr. James Bourne, who has been studying for some years at Bradford, under the direction of Dr. Steadman, and of whose suitableness for the engagement very honourable testimonials

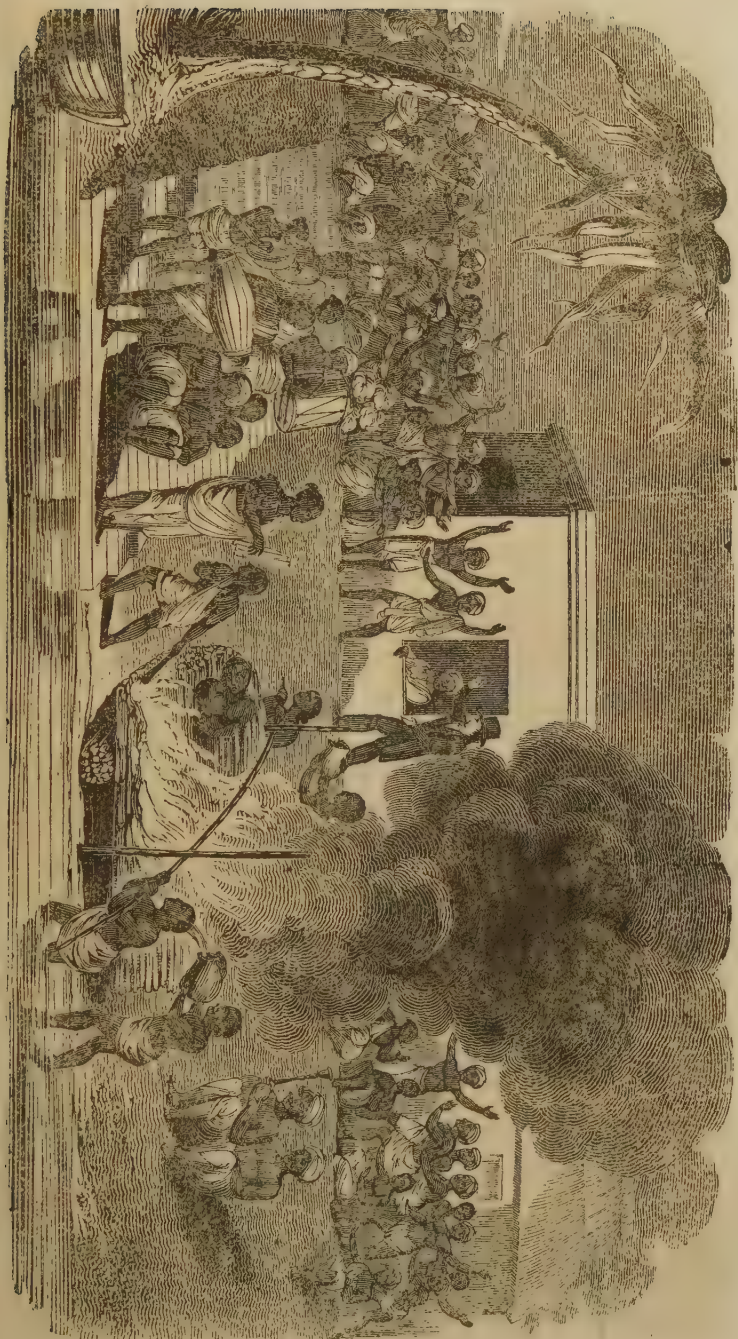
have been given, has expressed his willingness to devote himself to this service, and will sail, Providence permitting, in the month of March or April. Mr. Tinson is expected to proceed, by the same opportunity, to Kingston. His passage is also generously given by the friend before alluded to.

Foreign Intelligence.

CALCUTTA.

THE following melancholy account of the immolation of a widow on the funeral pile, furnished by one of our Missionaries at this station, will derive some illustration from the engraving on the opposite page, in the execution of which some care has been taken to secure an accurate representation of the actual scene exhibited on those occasions.

“Jan. 18, 1821. About five o'clock this afternoon I received intelligence, that a woman was about to burn with the corpse of her husband. I went immediately to the ghaut, accompanied by our native brother. The distance was about a mile from our house. Many of the brahmans knew us, and our arrival was the signal for shouting hurree bol—hurree bol. We went to the place where the dead body was lying upon the pile, which was about two or three feet from the ground. The pile was just wide enough for another body to lay abreast, and just the length of the corpse. The fat murderous brahman who seemed to be the chief director of the tragic business, held in his hand a leaf that he professed to be from the ved shaster, directing how the ceremony was to be performed. All was horrid noise and confusion. I was repeatedly forbid to touch the pile. I asked the brahmans how they could take part in so murderous an affair; but all was fury and vociferation. I might as well have had held my peace, yet who that has one spark of love to human nature could be silent? Two thin green bamboos, just about long enough to reach over the pile, were about being fastened by the lower end to the ground. We



reminded them that government had forbidden force to be used, and they desisted. Now the woman came from bathing, and as she approached the pile a shout of hurree bol was repeated. Upon her coming up, the brahmins all surrounded her in a moment, and began to hurry her round the pile. The brahman who held the leaf above mentioned began to read, but the noise was too great for the woman or any one else to hear a single word. At this time, as six or eight of these monsters had got hold of her, I protested they were using violence. To convince me, however, that she was doing it from choice, a brahman, who knew me very well, caused them to stand still, that I might put the question to her. I did so, and understood her to say, 'It was her desire to go with her husband.' Upon this, another shout was set up, and they hurried her round the pile the seventh time; she throwing to the bystanders parched rice, &c. which she held in a corner of the cloth she had round her. When she had gone round the seventh time she stood still for a short time to adjust her clothes, and began to mount the pile, the tender-hearted brahmins rendering her so much assistance that what little strength she had was quite unnecessary to be exerted on this part of the fatal process. When she had mounted, another yell was set up; she laid herself down, and put her husband's withered arm around her. All now was haste to despatch the business. I could bear no more, so went to a distance to the top of the bank. In turning round, I saw a cord fastened tightly round the two bodies, and thick pieces of wood heaping on by which they were pressed as closely together as possible. Together with the wood there was a great deal of straw, and long dry rushes. I was told the son set fire to the pile, but had not an opportunity of seeing for myself. At first the blaze was very great, but the materials being light it was obliged to be kept up by adding more, which the brahmins were officious in supplying both above and below the pile of wood, while a number of persons were fetching jars of water to pour over them lest the fire should hurt them. The two bamboos were constantly applied to jam the wood together. The yelling of the multitude was horrid; and the brahmins busying themselves in keeping up the fire, running in every direction about the pile,

some calling for more light stuff to be supplied, and pouring out abuse upon some who had put it above instead of below, while others violently called upon the people to continue hurree bol, made them appear like so many infuriated fiends. When we had been down a second time among them, we returned home with hearts full of sorrow and indignation."

THE Third Annual Report of the Calcutta Auxiliary Baptist Missionary Society has lately arrived, from which we shall hereafter make some extracts for the information of our readers.

CHITTAGONG.

MR. Colman, who was for a season the colleague of Mr. Judson at Rangoon, has proceeded to this station, where he will derive much assistance from the partial acquaintance with the Burman language he had previously acquired, and, we hope, in conjunction with Mr. Johannes, effectually supply the breaches which death has made in this distant quarter. We have been favoured with the following brief extract of a letter from Mr. Colman to Mr. Lawson, dated near the close of 1820.

"My prospects here are, upon the whole, enlivening. Not the least opposition from the government; but all appears pleasant and conciliating. I have recently had two long conversations with a priest of Boodh. They may be termed my first conversations in the Burman language. Of course I made out but poorly, but had the satisfaction of finding that he understood me, and felt in some degree that the word of the Spirit is a powerful weapon. He gave me some encouragement; but time will determine his case. While considering the state of the heathen, I am ready to exclaim, O that my lungs were of brass! I entreat your prayers that I may be strengthened both in body and spirit."

SUMATRA.

THE following brief account of the religion of the Battas was drawn up by Mr. Prince, of whom such honourable mention was made in Mr. Burton's letter, inserted in our December number. It was written for the information and at the request of the Hon. Sir T. S. Raffles.

The present religion of the Battas is a compound of the most ridiculous and barbarous superstitions, founded on human depravity. They do not, however, worship images; but believe in the existence of certain deities, whose attributes bespeak the existence of a better race of people than the present. Their names and descriptions are as follow:

Dee Battah assee assee, the creator and father of all—who appointed three brothers—Bataragourou, Seeree Padah, and Mahalabhoolan his Vakeels or agents, to instruct mankind.

Bataragourou is the God of Justice, and is described literally under the following character: "Fish in the wears he will restore to their element; property forgotten, he will return; a measure filled to the brim, a just balance and upright judgment are his."

These are the principles Bataragourou was appointed to instil into the minds of mankind, but the Battas acknowledge themselves strangers to their adoption.

Seeree Padah is the God of Mercy: "He will repair the clothes that are torn—give meat to the hungry—drink to the thirsty—heal the sick—relieve the oppressed—give advice to the weak, and shelter to the friendless."

Mahalabhoolan soon quarrelled with his brothers, separated from them, and set up the practice of tenets directly opposite to theirs;—hence he is described as—"The source of discord and contention,—the instigator of malice and revenge,—the inciter of anger,—the source of fraud, deceit, lying, hypocrisy, and murder."

Of these three brothers, you will not wonder that the last is most powerful, or that he has most adherents. The Battas acknowledge that they apply to, and beseech him, when they have followed any of those vices, and they also acknowledge that petitions

are very rarely offered to the other Deities. They name a fifth, "*Naggah-padonah*," the Atlas who is said to support the world, which they describe to consist of seven folds beneath, and as many above.

A person named "*Dattoo*," who is skilled in every sort of superstition, is the only resemblance of a priest among them. Every village has one. The only ceremony practised of a religious nature, as far as I can hear, is the custom of invoking the shades of their ancestors. This is done at pleasure, in prosperity or in adversity. The process of the ceremony is as follows.

A wooden mask is made intended to represent the features of the deceased; this is worn by a clever fellow, who is dressed in all the regalia of a Rajah, and he is worshipped as the living representative of the departed object of their regard.

A feast is made in honour of the dead, which lasts for three days. The performer exercises all the authority that his skill suggests, and mixes his sayings with prophecies suited to the wishes of the audience.

The influence of the *Dattoo* over the deluded Battas is such, that they will engage in no undertaking, however trifling, without first consulting him. He expounds all their religious books, and according to his interpretation, a day is chosen as propitious to their object, whether that be a suit, a journey, or war.

Of the moral conduct of these people, it grieves me to say, that it appears to be influenced by all the vile passions of an irregular and irritable constitution. Truth is seldom regarded, when in the way of their interests or feelings; and honesty is never founded on principle, but on the fear of detection. The general tenor of their lives has obliterated the recollection and practice of the laws of Seeree Padah, and Bataragourou, and they have no Priesthood, no Rajah to recall them, or to reprove their obstinate adherence to the principles of Mahalabhoolan, who is certainly no other than the devil.

I am sure, adds Mr. Prince in concluding his account, that christian Missionaries would find a good field for their labours among this people, for it is not ignorance of what is virtuous and good, but, as they themselves acknowledge, *natural depravity*, that must be assigned as the principal cause of their present deplorable morals.

WE subjoin an extract of a letter from Mr. Evans to a friend at Hammersmith, dated Padang, April 10, 1821, as it throws some light upon the moral condition of the Malays, and proves that they need an acquaintance with the gospel, not only to rectify their gross mistakes respecting the nature of a future life, but to instruct them how to conduct themselves with propriety in this.

"You are no doubt aware that all the Malays are Musselmén. But it is only part of the peculiarities of the religion of the false prophet, and those the most exceptionable, that they have any acquaintance with. They are in a state of most deplorable ignorance, destitute of almost every kind of knowledge. It is true they have the name of being civilized, but from all I can observe, their condition, to say the very best of it, is semi-barbarism. Of science they know nothing, of the useful arts they know very little, and what is worse than all, they appear to have no wish to improve. Their indolence is almost beyond credibility. With a few exceptions, if they can obtain rice and the betel nut to chew, they will sit down in their houses the whole of their time without feeling the least inclination to seek employment.

Those who work at any kind of handicraft (and miserable workmen they are) will exert themselves no farther than to get a bare subsistence. Money will not stimulate them, entreaty will have no influence, threatening will not avail, and so deeply interwoven with their very nature does this indolent disposition appear, that were it not for the doctrine of the *new birth*, I should have no hope of their cordially embracing Christianity. I should conclude that if no other part of the religion of the blessed Jesus were opposed to their inclinations and taste, the active duties it enjoins would fill their souls with an unconquerable aversion to it."

JAMAICA.

IN a recent communication from Mr. Coultart to Mr. Saffery, he mentions a visit which he had lately paid to Montego Bay, where the venerable Moses Baker, an aged negro preacher, to whose character and piety very honour-

able testimony has been repeatedly borne by individuals wholly unconnected with the Society, has, for many years, been occupied in preaching the gospel to his countrymen. After mentioning the kind and hospitable attentions he had received from the gentleman on whose estate Mr. Baker resides, Mr. Coultart proceeds thus: "Mr. — sent for Moses Baker, with whom I was exceedingly pleased. I went with the old man to the little chapel, which was filled to the door, and heard him catechise between one and two hundred children and some adults. These and many more adults, nearly all that were in the chapel, repeated the Lord's prayer, &c.; and the children repeated graces before and after meat, and many of Watts's hymns. I confess I have not seen so pleasing a sight on the island. A considerable number came on the following morning, and repeated to me parts of the Old and New Testament, which the old man had taught them. Mr. Baker conducted the worship with great propriety, though now blind. I preached to nearly six hundred persons, amongst whom were the proprietor and his nephew, the doctor, overseers, and bookkeepers, and many persons of colour. Mr. Baker is neither superstitious nor enthusiastic; he is evidently spiritual in all things; has much good sense, speaks scripturally and with much feeling. I saw some instances of his decision and firmness in religious discipline which surprised me; and Mr. — speaks in high terms of the character and conduct of his negroes, which he ascribes to their religion."

As Mr. Baker is now become so infirm as to be almost incapable of continuing his pious labours, the gentleman, under whose kind patronage he has acted, has applied to the Society to send a Missionary who may carry on the work he has so happily begun, accompanying his request with very liberal proposals respecting his support. A person who could unite with his ministerial vocation, the ability to engage in some secular employ on the estate would best meet the views of the owner; and the Committee are happy to add, that such an individual has been found in the person of Mr. Henry Tripp, who has resided for some years in Kingston, and rendered very important services to our Mission there. Mr. Tripp has consented to make trial of the situation, with the sanction of the Society; and we suppose has, ere now, with his family, proceeded thither.

Contributions received by the Treasurer of the Baptist Missionary Society, from December 14, 1821, to January 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.

£ s. d.

Legacy of Francis Roper, Esq. late of Herne Hill, by Alfred Roper,				
John Canham, and Samuel Watson, Esqrs. £250 }		225	0	0
Duty 25 }				
Keppel-street, Auxiliary Society, by Mr. Marshall, Treasurer	38	0	0	
Dartmouth, Auxiliary Society, by Mr. Joseph Larwill	4	13	8	
Towcester, Penny-a-week Society, by Rev. J. Barker	6	0	0	
Nairnshire Society, for propagating the gospel, by Rev. W. Barclay	5	0	0	
Nairn, Juvenile Missionary Society, by Ditto	2	0	0	
Collingham, Friends at, by Mr. Nichols	1	17	6	
Cranfield, Subscriptions, by Rev. W. Wakefield	2	9	5	
Wallingford, Subscriptions, by Rev. Joseph Tyso	18	3	6	
Chelsea, Paradise Chapel, Collection, by Rev. Owen Clarke	7	18	0	
Beech-hill, and Sherfield-green, Collection, by Rev. James Rodway	2	0	0	
Loughton, Auxiliary Society, Half-year's Subscriptions, by Rev.				
S. Brawn	5	18	0	
Eynesford, Subscriptions, &c, by Rev. J. Rogers	17	9	6	
Independent Norfolk and Norwich Society, in aid of Missions, by				
Rev. Joseph Kinghorn	5	0	0	
Worstead, Collection and Subscriptions, by Rev. R. Clark	16	0	0	
Necton, Fransham and Sporle, Norfolk, by Rev. J. Carver	2	4	6	
Diss, Penny-a-week Society, by Mrs. Ward	6	0	0	
Moiety of the Profits of the third Edition of "Scripture Stories, or				
Sacred History familiarly explained," (the other moiety present-				
ed to the Moravian Missions,) paid by Mr. Nisbet, Castle-street,				
Oxford-street	13	17	6	
Reading, Penny-a-week Subscriptions, by Mrs. Wayland	3	15	0	
Irvine, Friends, by Rev. George Barclay	6	15	6	
Glasgow, Youths Auxiliary Missionary Society, by Mr. John Wilson	30	0	0	
Lynn, Collected at the Missionary Prayer Meeting, by Rev. J. P.				
Briseoe	5	0	0	
Modbury, Subscriptions, by Rev. Christopher Woollacott	3	0	0	
Hemel Hempsted, Female Missionary Society, Half-year's Collec-				
tion, by Rev. James Clark	12	11	3½	
Boxmoor, near Hempsted, half-year's Collection, after the Monthly				
Prayer Meeting held at Mrs. Hobson's, (Sister to Dr. Carey) by				
Rev. James Clark	1	10	10	
Rev. Edward Bickersteth, Salisbury-square, Life Subscription	10	0	0	
Lincolnshire Drill Man	1	0	0	
Donation				

FOR THE TRANSLATIONS.

Northamptonshire Association of Independent Ministers, by Messrs.				
J. and H. Goddard		10	0	0
Wigan, Ladies Penny-a-Week Society, by Mrs. Brown	8	0	0	
Irvine, Bible Society, by Rev. George Barclay	8	0	0	
—, Female Bible Society, by Ditto	5	0	0	
Saltecoats, Female Bible Society, by Ditto	5	0	0	

TO CORRESPONDENTS.

A parcel of Pincushions, &c. intended for the Female Schools in India, has come to hand, kindly presented by Miss Richardson, of Tunbridge Wells.